VOL. IV. FEBRUARY, 1889. No. 2.

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THE UNITARIAN:

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THE PENITENT'S CRY TO GOD.

Oh God, my Father, hear the cry
  My spirit sends to Thee,
As here, beneath a stormy sky,
  In grief I bend the knee.

These bitter tears are rightly mine
  For wrong that I have done,
For selfishness, and wasted time,
  Missed good forever gone.

Oh, well I need for all to hide
  My head in shame, and weep,
And pray that in my heart abide
  Contrition long and deep.

And great my need of Thy dear love
  To pardon all my sin,
And pour Thy radiance from above,
  Down on the dark within.

Beyond the storm-mists and the rain,
  The gloom that fills the place,
Oh send a gleam across the plain,
  The smiling of Thy face.

Give me Thy grace, obediently
  To journey through the night
My sin hath made, until, through Thee,
  I reach the morning light.

And then, the tears and shame by-gone,
  The lonely midnight wild,
I with my Father shall be one,
  A pardoned, happy child.

LAURA ORMISTON CHANT.

London, Eng.

LIFE ETERNAL.

A SERMON, BY REV. T. B. FORBUSH, MILWAUKEE, WIS.

This is life eternal: that they should know Thee, the only true God, and him whom Thou hast sent—Jesus Christ.—John xvii, 3.

The fourth gospel is the most remarkable writing in the Bible. It contains the deepest and most comprehensive spiritual philosophy. It touches the ultimate things in a quite wonderful way. While as a biography of Jesus it can hardly stand beside Matthew or Mark, as a religious poem founded upon the Christian tradition it is unequaled. Whoever its author and whatever the conditions under which it was written, he was a profound religious seer, looking far more deeply into the heart of things spiritual than any other New Testament writer. While lacking the practical directness and logical reasoning of Paul, his thought is broader and more inclusive. Paul was a Hebrew, with much Roman executive wisdom, and with a curious mingling of the philosophical notions of Judea and Greece. The author of the fourth gospel was a cosmopolitan of the spirit; if a Palestinian he was one from whom the Hebrew tone and color had wholly departed. While the form of his thought may have been shaped by the Alexandrian school, so that he talked about the Logos or Word, the Light, the Life, the Pleroma or Fulness, the soul of it was redolent of the East, and breathed the marvelous spiritual devotion which marked its higher religious manifestations. Both form and soul centered around, exalted, glorified the great prophet of Nazareth. Oriental spirituality, with its usual sublime disregard of historic verity, wove the brightest halo about the head of the crucified one. This radiant tissue of loving adoration the cold western intellect solidified into prosaic fact, thereby missing all its beauty and inspiration. It is another instance of the mischief resulting from attempting to interpret lofty poetry by square and compass. The soul of it is lost and the body of it is misunderstood, so that out of it are manufactured grotesque dogmas to trouble mankind.

In the dogmas which have been deduced from this fourth gospel, I have little interest, but with the religious thought and feeling which underlie it

and shine up through it, I have profound sympathy. When that thought and feeling are divested of their antique garb of phrase and form and are reclothed in modern costume, they touch, with much accuracy, the heart of the great problems of being. True, they have an element of mysticism about them. All deep religious feeling has an element of mysticism. But it is precisely that element of mysticism which brings them into line with our modern thinking. That direct sense of a Presence and Power, which cannot be comprehended or defined, but with which we are in constant personal contact, which is the outcome of our modern thought, is the subtle essence of mysticism in all ages. And the more man ponders the marvelous ongoing of the eternal world, the clearer grows his conviction of the substantiality of that sense of God which has always been the strength and joy of religious souls. Starting with the phenomena of matter, the sharp-eyed scientist with his microscope and telescope at last comes to the full circle and justifies the apprehension of the contemplative soul who, without argument, sits and sees the things of the spirit.

It helps us to get at the real thinking of our gospel writer, to catch the idea and feeling which lie under his poetic phrases, to know something of the meaning, hope and aim of the religious philosophy with which he is imbued. I call this Oriental, rather than Greek, mysticism, because I find it fully developed among Hindu devotees and in Hindu writings centuries before it made its appearance in Alexandria. This search after God was the passion of Hindu religionists long before the Christian era. This belief that they could and did find him and enter into closest union with him, which is the soul of all mysticism, pervaded their whole thinking. This conviction that to know God is life eternal is so fundamental with them that it permeates every part of those oldest Upanishads which contain their spiritual philosophy. The Bhagavat Gita has so many ideas, so much phraseology even, in common with the more mystical parts of the New Testament, that hasty controversialists have contended that it was written by one familiar with early Christian doctrine. But, as it is extremely probable that this poem was in existence before our Gospels and Epistles, and as its ideas are the long-established ones of eastern mysticism, if there was borrowing it must have been in the other direction. But there was no borrowing. The mystic philosophy in the hearts of highly poetic devotees would produce substantially the same thoughts and feelings. Each would make the legends of his own faith his vehicle for communicating those thoughts and feelings. The deep heart of man is overshadowed by a sense of the Infinite and Eternal, and he expresses that sense by idealizing and adoring the divinest that he knows, whether he calls it Krishna or Christ. Yet between the Hindu idea and the Gospel idea there is a discrete difference, as I proceed to show.

It will help our thinking to try to get a clear idea of the significance of our phraseology. What does the Evangelist mean by " life eternal "?

We have associated that term with a form of future existence until we are apt to assume that it always means this in the Gospels. Sometimes, indeed, it does, but not universally, certainly not in this instance. Like the phrase "kingdom of heaven" the words "life eternal" are used in different senses. Occasionally they refer to future existence, but more frequently they describe a quality of being. This last is the meaning of the fourth Evangelist. He is not thinking about future conditions, but about the essential life of man. He designates a certain state of soul as "life eternal." It is not something which only the event of death can bring, but something which may now be entered upon. The oneness of life is a central conviction with him. It does not change its character by passing from world to world. It begins to be eternal as it puts on the qualities which endure. Eternal life is life in agreement with eternal truth and right, life in sympathy with eternal love and goodness, life

in line with all eternal laws and forces. What may be the external conditions of such life is of little moment, they cannot affect its essential nature, dim its brightness or disturb its serenity. It is life with the Eternal, lived consciously in his presence, partaking in some, however small, degree of his nature. The life of uprightness, of purity, of kindliness, of sympathy, of helpfulness, that is the divine, the enduring life, the life which gives kinship with things eternal. Whether the possessor of this life be here or there is of small moment. He will find heaven everywhere.

The first step towards understanding our Gospel is to divest ourselves of the superficial notion of life as duration, and take on the deeper one of life as quality of being. A clearer comprehension of the life eternal which is the goal of humanity dawns upon us, and we begin to see how it is the supremest gift of God to man. Mere continuity of existence is no such gift. This might be only endless monotony from which its victims would ere long anxiously pray for release. But largeness of soul, fine quality of being, likeness to the Eternal, when these are won, or received, the pearl of price is gained. The time element disappears; there is no question about the future; the present is enough. Yet we instinctively feel that "what is excellent as God lives is permanent," and therewith are content.

Such being the nature of "Life Eternal" in the thought of our poet-evangelist, how is it to be inherited? Let him answer. "That they may know Thee, the only true God, and him whom Thou hast sent—Jesus Christ." To know God is life, eternal life—this has been the cry, nay, the song, the pean, the shout of joy, of the mystics of all ages. Not, to know that Jehovah is God, or that Zeus is God; not, to know God's name, to have some opinion about his nature, or some faith in his providence; but to dwell in his felt presence, to grow into a sense of union with him,—this is true life, all else is hollowness and unreality. Consciousness of God as the only True, as the one, supreme Existence in whom all beings meet and merge, and who is the mighty Life manifest in, and flowing through all, this is what the mystic means by knowing, and such knowledge is unto life eternal. It lifts its possessor out of the realm of the transitory into the realm of the abiding. He leaves behind him things low and base and perishable as unworthy a soul's great privilege. He will know nothing but the highest, and so at last he wins the highest.

Oriental literature is full of this search after the Eternally True, of this feeling that the true in Deity and the true in man are one, full also of the belief that whoso realizes God as the indwelling soul of all, thereby soars above imperfection, transcends limitation and enters life eternal. The true soul seeking the supreme Truth at last finds it and becomes one with that to which it aspires. Reading John's Gospel with this thought in mind we shall see how it underlies and interprets some of the most profound passages. And nothing more clearly illustrates the unity of religion and the sympathy of devout souls, than this oneness of conviction and purpose in their search after the Only True and the Supreme Good. There is the same hunger, the same apprehension, the same losing self in almightiness, the same finding of the higher self, the life eternal, thereby. Whether the form is Hebrew, Greek, or Hindu, the essential spirit is the same.

Is this vision of the mystic concerning knowledge of God and life in and with him, anything but wild oriental fantasy, perpetuated by here and there a dreamer in our western land? Can it bear the scrutiny of cool reason? Especially can it anywise maintain its validity in the light of our latter day knowledge? Advancing intelligence is disproving and leaving behind many things; is this consciousness of the ages one of them? No, it is not left behind. The form of it, indeed, changes, but the substance of it remains; remains because it is one of the fundamental facts of being. The modern thinker does not phrase his thought in the same fashion, but he affirms, as emphatically as did the ancient seer, the immanence of the eternal

spirit and the phenomenal nature of those things which we see and touch. God in everything and we in him, and the infinite intelligence which informs the universe finding its home in us and welling up through our consciousness, —this is the word, to-day, of the apostles of science, as it ever has been of the prophets of religion. And knowledge of this immanent God, that is, knowledge of his laws and forces and the method of the ongoing of his universe, is still the way of life. To know him and his ways is the endeavor of all our science. To conform our lives to those ways, to adjust them in accordance with established truth and fact, is the effort not only of every wise individual, but of all higher civilization. The mystic's dream is being interpreted into schools and mechanic shops, into sanitation and boards of health, into hygiene and hospitals, into everything of use or beauty which makes life richer and fuller and brings it into harmony with its ever encompassing environment, which is the out-dwelling and in-dwelling God. And the nearer we get to the secret of living, the more we make ourselves at one with the forces of the universe and bring ourselves into line with its conditions, the larger and more worthy, the more eternal, will our lives become. When we know the Supreme and Only, so that we see him everywhere, feel him in everything, live consciously into him all the time, we have laid hold of blessedness.

This knowledge of God, this sense of oneness with the Eternal Life, has just as much strength and peace in it now as in the former days, though it may not indulge in the same ecstacies and hallelujahs. Those greatly mistake who think growing knowledge takes soul out of the universe. It rather establishes it there beyond possibility of question, turns the universe itself into a flow of the spirit, verifies to humanity its abiding consciousness, and enables man, a child of the spirit, to say to his great Father, "What thou art in thy infinity that also am I in my finiteness, I in thee and thou in me, that we may be made perfect together." Growing knowledge does not disprove the old mystic faith, but gives it deeper significance.

Now we come to the difference between the idea of the Orient and the idea of the Gospel. Hinduism said, "Knowledge of God is eternal life." The Evangelist says, "Knowledge of God and of him whom God hath sent — Jesus Christ." At first thought the addition may seem needless, perhaps even a limitation. But deeper meditation shows the larger, loftier conception. In the old way of thinking and feeling, sense of God was everything. It was sought in solitude and silence, by self-privation and self-absorption, sometimes by self-torture. Other people, the world, humanity, all relations therewith and duties thereto, were left out of the account. The devotee retired into the forest, or sought a cave, or made for himself a privacy in the crowd by absolute indifference and self-withdrawal. In the world but not of the world, he found God in his own soul and was oblivious to all else.

But Jesus stands for righteousness, stands for tenderness and helpfulness, stands for humanity and all duties and relations thereto. He couples with his exhortation "Love God with all thy heart," another which is like unto it, "Love thy brother as thyself." He not only wants men to know the Father, but he wants them to perfect their own characters and to do to others as they would that others should do to them. When we think of Jesus not as an individual but as the embodiment of such truths, and regard knowing him not as personal acquaintance, or as familiarity with the story of his life, but as acceptance of these truths and application of them in our varying human relations, we begin to see how knowing him in this sense tends to life eternal. It enlarges our natures, adds to all their enduring and abiding qualities. It supplements the God consciousness with solid human virtue, and crowns all with a free going out of self, not in ecstacy or adoration but in service. The old-time mysticism lost itself in God. The Gospel mysticism while rejoicing in the Father does not forget the son, but seeks its own

through its brother's welfare. Instead of idly dreaming in rapturous self-absorption, it works in season and out of season to enlighten the ignorant, to strengthen the weak, to uplift the lowly, and to heal those who are wounded and sore.

Is not this a blessed enlargement of the ideal, the eternal life? "Know God," said the ancient devotee. "Know God and man," says the Christian gospel. "Seek the Supreme and Only," says the one and leads men into solitude, perhaps into selfishness to find him. "Seek the Supreme and Only," says the other, "but seek him hand in hand with your brethren, helping them up the heights which you toil to climb." The one looks for God in the centre of eternal calm. The other recognizes him working in the endless striving of humanity. Both feel the supreme Presence, but the beatific vision of the one merges into active co-operation in the other.

And how this larger thought of Life Eternal brings it home to us all and makes us all sharers in it. We might doubt the possibility of knowing God, but there is none of us but can and does know man. Even if the universe is not translucent to us so that we see the shining of the indwelling Soul, human loves touch us, human needs appeal to us, human woes stir our pulses, and in responding to these we are laying hold of the life eternal. We may not feel the mystic's rapture, but we shall have tender human sympathy, and a satisfaction in helpfulness which is a foretaste of ineffable peace. The infinite and all-pervading has more than one way of coming into human hearts and inspiring human lives. Tenderness, pity, self-denial, self-restraint, service in all its manifold forms, are channels through which we find God and he finds us. Only when we shut ourselves up in ourselves completely, caring for nothing but our own interest, do we isolate ourselves from the Eternal Benignity, when we go out of ourselves about our Father's business we meet him face to face.

This is life eternal, — to seek to feel all the truth and beauty and joy and wonder of life, to seek to come into sympathy with all its lovingness and aspiration, as well as all its want and weakness, to seek through service to promote human welfare in all high and worthy ways. Whoso does this "hath eternal life abiding in him." What is highest, holiest, most divine, has taken root in his heart and will spring up and grow from more to more. And though heaven and earth pass away, the truth, the righteousness, the love of a human soul, will endure as long as eternal Truth, Righteousness and Love are at the heart of things.

If we seek the things that are eternal every day, not in any far off mystic fashion, but through uprightness and lovingness and helpfulness in life's endless toil and endeavor, the life within us will deepen and strengthen, we shall steadily grow into kinship with the divine, and some sense of the infinite abidingness will begin to overshadow us. We shall forget all our anxiety about immortality through our deepening consciousness of high, enduring life, — life which the body does not sway and which God cannot afford to lose.

A MORNING WITH COUNT TOLSTOI.

Hero worship has not died out yet. We admire the man whose writings can inspire us with noble thoughts, quickening us to better deeds. We admire still more that man whose love for the race, going out in practical acts, is a continual reminder of the divine within and shames our own base lives and selfish purposes.

When a great writer and a great doer are combined, when the same man not only writes divinely but lives divinely, is not that man worth going to see, even though 6,000 miles stretch between you and him? We all love great men. A glimpse of Emerson, a morning with Tolstoi, — these memories I cherish more dearly than any others that have come to me. A step forward, an impulse for the higher, a whiff of rarer atmosphere, a moment's presence with something more nearly God-like, — these are the things which cannot be put in words,

but are felt when one has contact with a great soul.

Our own novelist, Howells, puts Tolstoi at the head of modern novelists. The French go still further. When Flaubert read Turgenef's translation of Tolstoi he cried out in a voice of thunder, stamping at the same time upon the floor, "He is a second Shakspeare." You will find Canon Farrar of the Episcopal church, and Minot Savage of the Unitarian church, and a score of other divines from as many different denominations, discussing this man as a religious teacher and leader. You will also find historical critics discussing him from the side of the historian. De Vogüé says that whoever wants to understand Russia in this nineteenth century must read Tolstoi, and whoever would undertake to write a history of that country would utterly fail in his task if he neglected to consult "War and Peace," that exhaustless repository of the national life.

What then is Tolstoi?

Historian, novelist, religious reformer, or what? for he seems to be claimed on every side. He is all these combined and more. He is modern Russia personified, for, as Carlyle puts it, "all things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment of thoughts that dwell in great men." . . . .

It was a cold, crisp morning in middle September when I went to see Count Tolstoi. I had taken the evening train from Moscow to Tula, arriving at the latter place about six o'clock the next morning. On the cars I had the pleasure of travelling with some Russian noblemen who discussed very freely the Count and his writings, as also his present new venture in the way of a Christian communistic association. While these fellow-countrymen and old friends freely acknowledged his literary genius, it was plain to be seen that they looked on the present attempt at universal brotherhood with a degree of good-natured raillery which came from their believing that the Count at the present time was not quite accountable for his actions,—"A little queer here," as Prince D—— expressed it, significantly tapping his forehead. "Why," he continued, "he actually tries now and then to make shoes, and very bad shoes they are too, which he sells at a high price. Last spring he tried to make a stove. I happened to meet one of his men not long ago and so I inquired how the stove was getting along. 'O, it fell over just as we expected,' replied the man." Then the Prince laughed immoderately at this disastrous end of the Count's latest mechanical attempt, and so, too, did the rest of the party, for they all considered it a good joke. In fact the upper classes of Russia are inclined to look on this whole business at Yasnai Poliana as a huge burlesque, the latest eccentricity of a most eccentric genius. On the whole, it is well that they do, for this laughing sort of contempt is a great protection to the Count and gives him opportunity to do many things that, if the government took him more seriously, would not even be tolerated.

This conversation, with the many things I had read in foreign papers, made me very anxious to see whether the real man would prove so entirely different from that ideal writer which my imagination had pictured. Bidding my new-made friends good-bye at the Tula railway station, I was soon jolting along over the roughly paved streets of the town to the London Hotel, where I was told I could make all necessary preparations for my further journey to Yasnai Poliana. Here the first difficulty met me. At that early hour I could find no one around the hotel who spoke anything but Russian. As I had not expected this, I was entirely unprepared and knew not how to make the complicated arrangements necessary in order to hire a conveyance and a driver to take me from Tula to the country residence of the Count and get me back again to the railway station in order to catch an afternoon train. It is wonderful, however, what can be done by signs, plus paper and lead pencil, and in less than half an hour a *troika* stood before the door, with its comfortable robes on the seat and the driver mounted to his

place on the box. This whole "rig" of mine was thoroughly Russian, the carriage part being a sort of miniature victoria, very low, so that its floor was scarcely over a foot from the ground; the four small wheels were strong and heavy and helped give a solid and substantial look; the horses, three in number, were hitched abreast. They were splendid looking animals, full of fire and spirit, and had "go" in them as I soon found out. The centre horse was a powerful animal and had over his neck a hoop which connected the ends of the thills or shafts. Attached to the apex of this hoop or *duga* was a big bell that jingled, as we rode along, much like a cowbell. The outer horses were smaller and of lighter build; and a short strap leading from the bit to the harness threw their heads outward instead of upward, as with us. They too had bells, a whole string of little sleigh bells, each, and when we got going the tinkling of these with the deeper tone of the big bell made a harmonious jingling that was pleasant to listen to. The harness was as light as leather can be made, there were no blinders, for these intelligent animals needed nothing of that sort, and the driver carried no whip; his voice was enough. He could make those horses do anything he pleased merely by the different tones of his voice.

This driver—I had a good chance to study him on my drive of nearly 15 *versts* from Tula to Yasnai. He wore the garb of all Russian drivers or *Ishvoshicks*—big boots and over all his under dress a surtout or *taftan*, a curious mixture of an old woman's skirt and a priest's robe, heavily padded in the back and reaching almost to the ground; a fancy colored belt held it in at the waist. His hat was a stiff silk hat about half the height of those now in fashion, swelling out at the crown, bell shaped, and having a curious rim. Take an ordinary man and put him in this costume and the effect is comical; put one of these big Russian peasants in it and he looks as awkward and uncomfortable as one can well imagine.

Wrapped up in my robes, I gave the signal to my driver to start. He gathered up his reins, gave a queer sound, a sort of trol-l l-l-l-l, and away we went up the hill of the main city street, its centre all torn up by a horse car company engaged in putting down its rails. It was a sight to watch my team. The centre stallion went ahead on a brisk trot, the two outer stallions galloped, the bells jingled merrily and the whole effect was bracing and exciting. Soon we reached the brow of the hill and then before us stretched a fine white turnpike with dirt roads on either side. Away off in the distance we could see our road stretching between the rolling wheat fields, and the fine green of long stretches unlimited by any fences. Now and again we would meet a lot of peasant women in their bright costumes, carrying on their heads or shoulders some burden into the town; then we would meet a long, single file of carts hauling merchandise, the different drivers all walking together and allowing their horses in the line to take care of themselves. As we passed these teams my driver would give a quick, sharp shout and then the peasants would step out of the way, always touching their hats to me, which I as politely returned.

I did not time our drive, but it seemed scarcely over an hour, so steadily and rapidly did we go the twelve miles. The *Ishvoshick* all the while had kept up a continual talk to the horses, they apparently understanding it all and answering by doing what he wished. Interpreted, his remarks would run about like this: "Come, pretty pigeon, let go thy legs. Go swiftly my beauty and thou shalt have more oats than thine eyes have seen for a month. Thou art lazy to-day, thou son of my heart. Wilt thou freeze in thy tracks here, starveling? Look out for that stone there, little father. Carefully, carefully, this road was not made for the Czar. What dost thou with thine eyes, accursed thing? Thy mother's colts ought not to run into holes like that one. Now speed thee, oh, kitten! for the passenger has promised me an extra rouble if thou makest haste."

A turn off from the main highway, a

short cut across country, the crossing of a little stream, the entering through gateless posts into a fine driveway shaded by trees whose lower branches needed trimming, an open space and before me was the summer residence of the man whom I had come so far to see.

Nothing beautiful or poetical about it! It was of the ordinary Russian style, —long, low and square, two stories in height, with painted sheet iron roof, the only thing relieving the plainness being a raised platform of stone, and, above, a balcony with veranda. Around the house was a limited amount of clear space and some rather poor flower beds, but to the American, accustomed to neat and beautiful country residences even among the ordinary middle classes of our eastern states, this summer residence of a Russian nobleman seemed rather shabby.

A barking of dogs announced my arrival, and a young man came to the door, who addressed me in German and asked me to alight and send my team to the stable. The Count was out, in the fields or over in the village; but if I would come in and wait he would return before ten o'clock, and would then be glad to see me. My letters of introduction had preceded me, and therefore I felt not quite an entire stranger.

The study into which I was ushered by the young man who introduced himself as the German tutor, was bare of carpet. It was not a large room and was made smaller by being divided into two parts, a wooden partition, unpainted, running about half way up to the ceiling. On this partition there hung a couple of wooden rakes, and a spade stood in the corner where some pegs held a great coat evidently used by the master in his work around the fields. Opposite this partition stood an old but easy lounge, and in front of it was a work-table carelessly covered with books and papers. Next to the lounge and filling up the corner was another table, upon which Count Tolstoi's tracts and pamphlets to the people were laid out according to their subject. In a niche of the wall, back of the lounge, was a marble bust of one of the Tolstois, as the face was unmistakable on account of the strong family resemblance. Various small photographs and pictures were on the wall, among them being a very good one of Charles Dickens, larger than the rest. Curiously peering into a book-case which stood by the open door in the hall, I saw among French, Russian and English books, two by American authors,—Whittier's poems and the "Literary Remains of Henry James." As I had some time to wait before the Count appeared, I took up the latter book and saw that it was well worn and had evidently seen use.

A young girl about fifteen years of age came into the room to welcome me. She spoke excellent English, as did also another of Tolstoi's children, a boy of ten, who was under the charge of the German tutor. Later on, when I was up-stairs in the dining-room drinking tea with the Count, two older daughters and a son well along in his twenties appeared, and the first thing they each did after entering the room was to go straight up to their father and kiss him, then afterwards politely bow to me and wish a good morning.

But I am anticipating. To return to the Count and my first view of him. As I sat there in his study waiting for him, I had time to think over many incidents of his life and to carefully inspect the room in which so much of his literary work has been done.

If circumstances and surroundings have much to do with the moulding of a man's thought, then here, where the author has spent the greater part of every year since 1860, should be noticed some of those things which have gone to make up his present character. What, then, are the noticeable things? First of all simplicity, and secondly, bareness. Evidently the man who lives and thinks in this house derives little nutriment from outside thinkers. The books that lie around are few and not particularly suggestive. There is a total absence of art, no sketches, paintings or statues, nothing except what I have already mentioned. What comes forth and is given to the world is woven from the subtle brain forces. The rank luxuriance of nature, the varied aims and talents

of a large family and the surrounding peasantry, — these and these alone appear as aids to that mind which for years has been grappling with the problem of man's best aim and destiny; hence the freshness and originality about it all.

A step outside on the stone porch. My reverie is broken by the Count himself, who comes into the room from his walk to the village. I recognize him instantly from the many photographs displayed in the shop windows of Moscow and St. Petersburg. Very kindly and with a gentle, pleasing voice he welcomes me in my own language. I tell him of the interest his books have created in America, and how, fired with enthusiasm by them, I came to Russia among other things to see and speak with him and to thank him personally for the help he has given. He seemed pleased with this frank confession and at once opened the conversation about America. I was surprised at his comprehensive knowledge of our country, its writers, thinkers, and its various religious sects. He had read Mr. Kennan's article about himself in the *Century*, and also two sermons of Mr. Savage treating somewhat critically his present religious position. The second sermon of Mr. Savage gave him some disappointment; he was surprised at the tone taken by the Unitarian divine. "Probably," I said, "Mr. Savage does not take the words of Christ as the final tribunal." "Ah," he said, "you misunderstand; I take the words of Christ because I feel them to be true, not simply because they were uttered by Christ." This naturally led to a conversation about his present theological views, in the course of which he gave me his definition of a Christian. "And one can not be such a Christian," he continued, "unless he is willing to live in the simplest of ways. If I make a servant do this unpleasant thing, or that dirty piece of work, simply for my own convenience and happiness, I am not a true Christian; if I make yonder woman wash all manner of underclothing for me down at the stream and thus expose her to cold and suffering, I am not a Christian; if I compel others to do work which brings them in contact with degrading things and thus helps to degrade their minds, I am not a Christian; if I wear shirts of a white and starched kind that others must labor over and sweat over and worry about in order to get clean and properly ironed, I am not a Christian, for in so doing I am instrumental in degrading them, worrying them, making them spend their lives in fruitless and unhelpful pursuits simply for my own vanity."

These remarks naturally drew my attention to the Count's dress. I noticed that he wore a coarse, dark overshirt or blouse buttoned up the breast and fastened round the waist with a leather strap, dark trousers of ordinary woolens, and plain heavy boots. He had given up collars, neckties and cuffs, with vest and coat; his dress was as simple as it could well be made, and nothing about it lent charm to the large animated figure encased within; and yet there was a charm there, a magnetic, drawing influence not dependent on clothes. You felt it, although you could not describe it, and under that influence all that was noblest within yourself came to the surface. Tolstoi by his very sympathy and interest makes one talk his best. Afterwards when you are alone you are surprised that the conversation should have become so personal and confidential. This is one of the characteristics of a great soul. He enters into — becomes a part of all others, joys in their joys, sorrows with their sorrow. It is the highest kind of sympathy; before it all minor conventionalisms vanish. Why wonder, then, that before such an one you pour out all your petty hopes and desires?

I felt afterwards when I was on my way to Tula that, although I had gone to Yasnai Poliana with the firm determination to get Tolstoi to do all the talking for my own selfish gratification, yet in reality I had done a large part of it, fully one-half. Tolstoi absorbed me, he drew me out; his analytic powers analyzed me. Of all this I became keenly conscious afterwards. Since my return to Denver I found these words

in a French review of Tolstoi. They exactly express what I believe true:

"Tolstoi maintains a certain simplicity of nature in the society of his fellow-beings which seems to be impossible to the writers of our country; he observes, listens, takes in whatever he sees and hears for all time, with an exactness which we cannot but admire. Not content with describing the distinctive features of the general physiognomy of society, he resolves them into their original elements with the most assiduous care; always eager to know how and wherefore an act is produced; pursuing the original thought behind the visible act, he does not rest until he has laid it bare, tearing it from the heart with all its secret roots and fibres."

There is something fine about Tolstoi's face when he is in conversation, although when in repose you would hardly call the broad, rugged forehead, the sunburnt face, the large and prominent nose, the shaggy iron-gray mustache and beard, fine. It is strong and masterful rather than fine. It attracts you by the inner something—the soul—rather than by the exterior graces which our imagination always throws around a great man.

About ten o'clock, *chai* or tea was announced and we made our way up stairs to the large common dining-room. It, too, as well as every other part of the house, was severely plain and simple. One of the elder daughters presided at the *samovar* and the Count and myself were treated to tea. The breakfast was the ordinary one, little being taken by the Count except tea and bread. Although meat is served at dinner and supper, Tolstoi never uses it; he contents himself with vegetables, bread and tea, not even indulging his desires so far as a glass of wine or a cigar. He asked me what I thought of the temperance question and whether I believed in prohibition. I told him that forcing people to do right through laws hardly seemed the wisest way to me, but that I was heartily in favor of any measure which would lead to a restriction of the drinking habit, and help on the cause of temperance.

"I agree with you," he said, "I do not believe in prohibition, but I do not drink any myself. I am, as you say, a 'teetotaler'. It helps to give me influence with my *mujicks* when I try to get them to give up *bodka* drinking." Then he told me of a case in point, how one of his men, a fine young fellow, had pledged himself never again to drink, and what a temptation it was to do so on the day when his child was christened. "But now is your time, in the moment of temptation," said Tolstoi to him, "to prove beyond doubt your own strength, to show to yourself and to me that you can resist."

In ways like this Tolstoi is continually working for the betterment of the lowly people around him. He told me of his efforts to get his views to the peasants, how he had written a large number of short stories, all teaching the simpler Christian virtues. With the assistance of some interested Moscow friends he had these published, so that he could sell them at the low rate of $1\frac{1}{2}$ *Kopeck*, or a half cent apiece. Thousands of them had been distributed, but lately the government had forbidden many of them, and so the work in that direction was greatly crippled.

As an illustration of government meddling, the Count told me how this spring he had walked from Moscow to his country home, trudging along with knapsack on his back, some 270 miles. At night he would sleep in the peasants' huts and during the day fare as best he could. Among other places, he stopped one night at the home of an old soldier who lived by himself, a petty sergeant or something of that kind in the Polish campaign. The soldier was greatly afflicted with rheumatism, yet, during the night, he told how he was most afflicted and tormented by remorse at the remembrance of those he had beaten to death. Their faces, their forms, would come back to haunt him. This tale made such an impression on Tolstoi that he worked it up into the form of a simple story, calling it Nicholas Palkine; the object of the story being to show that he who inflicted cruelty was more to be pitied than his victims. A young friend

of Tolstoi's kindly hectographed the story, and for this the Moscow authorities put him into prison. Tolstoi went to the Censor and begged for the young man's release; finally the Commission commanded Tolstoi himself to appear and explain the whole matter. He did not do so, but returned to Yasnai Poliana. The affair was then dropped and the young man liberated.

Here I took the liberty of asking him why he did not write his new views in the form of a novel, as in that way they could reach the reading public all over the world. He did not agree with me. "Public opinion cannot be moulded through the novel," he said. "Those who read novels — the great mass of people — read them for the story; they do not look or care for the application. It is a too diluted way to speak the truth and fails of success. No, I will write no more novels."

I suggested Dickens and the work he had accomplished. Tolstoi expressed admiration for Dickens; then our conversation naturally drifted on writers. "America," he said, "is producing some strong and fresh thinkers,— Emerson, Thoreau, the elder James,— they are true and natural." "I like, too," he continued, "the literary style of Henry George for its clearness. I make a distinction between English and American writers. I do not care for the English scientific school, for Mill and Spencer and the others; their conclusions are brutal. Matthew Arnold, however, is a pleasant and thoughtful writer. When I read his 'Literature and Dogma,' I was surprised to find the same line of thought which I have tried to express, which you will find in my book on 'Life.' When I wrote my book I had not yet read Matthew Arnold."

"I am trying to finish a series of books. They may not all be published in my lifetime. I am looking to America for that. This is the order of them: My Confessions, Criticism of Dogmatic Theology (not published), The Gospels, Translations and Concordance (not published), My Religion, which is a sort of popular summary of them all."

"And what do you make the basis of your preaching?" he said, suddenly changing the conversation. I told him that my sermons were mostly on practical themes, and for a basis I took the Jewish and Christian command 'Thou shalt love thy neighbor as thyself.' I cannot recall all he said on this point. First it was about love, and then he showed me how impossible it was to love one's neighbor as long as there was envy within leading to hate, envy caused by one person having in his possession something which the other desired. "Do away with property, *especially landed property*, that must be the first step."

Our conversation closed with his telling me of a great work he has in mind. He has made arrangements to have it published in Leipsic. It will be in the form of a book of selections, and its object will be to show that he does not stand alone in his opinions, but that many of them, especially that on the doctrine of resistance to evil, (which appears the keystone of Tolstoi's faith) are many centuries old. "I am surprised," he said, "that you in America have paid so little attention to some of the utterances of your own thinkers on this subject. There is Garrison and his non-resistance theory. I wrote to Garrison's son about it, but received no reply.

And you, too, are you not struggling to bring in these truths? Why, then, do you Unitarians and Quakers and liberal Mennonites not unite?"

Why do we not unite?

As I rose to go, he detained me for an instant longer to talk of this, his latest planned work, and to ask whether I would give time and attention to gathering together and sending to him any selections of prominent American writers that could be utilized for this Book of Selections.*

Just then my *troika* drove to the door. I was already very late. One quick hand-shake and a "good-bye" and I was off. . . . .

It is a cold gray sky above me, a long, low range of hills in the distance, fields

* We are requested by Mr Van Ness to say that he will be glad to forward to Count Tolstoi any such selections as may be sent to his address, Denver, Colorado. [*Ed. Unitarian.*]

of wheat just ripening, a flock of crows suddenly startled whirling up before me as my *troika* hurries along the smooth road. I turn to look back. One last wave of the hand, and faintly the words float to my ear from Count Tolstoi, "And will you help me"?

THOMAS VAN NESS.

Denver, Col.

GOD'S WORD.

God's Word! Behold it blazing
On the starry skies of night,
The unnumbered suns above thee
Its characters of light.

God's Word! dear heart, 'twas graven
On the granite base of earth,
When the flame-rent darkness curtained
A new world's awful birth.

The tortured sea's abysm,
The heaving, shifting strand,
Received 'mid pealing thunders
The writing of His hand.

And the rooted might of mountains,
The vales of peace they frame,
And the azure-smiling ocean
Do still that Word proclaim.

Each day the dawn-flushed summit,
Each day the pearls of dew,—
Whate'er hath form or color,—
Speak unto thee anew.

There is no tiny blossom
But is a book divine,
No pebble in thy pathway
But bears God's signet sign.

All sound, sublime or tender,
That bids the ear rejoice,
And crowns the world with music,
Is the echo of His voice.

My child, life's self declareth
The Lord's Most Holy Word,
And history is record
Of what the ages heard.

Not only in a volume
Of Hebrew or of Greek,
But through all realms of being,
Thy Father's message seek.

Let science spell the pages
In lowly reverence meet,
And Faith and Thought together
Shall worship at His feet.

E. H. J.

TWENTY-FIVE YEARS IN A THEOLOGICAL SCHOOL.

MEADVILLE, PENNSYLVANIA.

The first thought which comes to mind in reviewing these many years, is the great privilege it is to be engaged in such a work. In fact it is in itself its chief reward. For it is making life one continued education for one's self as for others. To be associated, too, in these duties, with some of the best of men, in close and harmonious relations, is the purest of friendships. Then to come into invigorating contact with fresh young minds, intent on self-culture and the pursuit of spiritual truth, and preparing for the most solemn and tender duties possible to man, is a perpetual inspiration. The work is a ceaseless meditation on the nature of God, and the nature of man, and the mediatorial connection of one with the other through Christianity. Into these moulds of thought are poured the contents of the Bible, theology, philosophy, poetry, history, literature, ethics and sociology. Nor do these instruments in a theological school become mere dry sticks of speculation, but beat with the pulse of a present vitality. These ideal visions embosom us like the air, and are brought to the touchstone of every day's experience as practical factors in the world's regeneration, and the soul's salvation from sin. To be agents in a humble degree in preparing ministers for the Christian church, the greatest institution on earth, overtopping thrones and kingdoms, carries a blessing that is "a joy forever."

But we no sooner feel what a privilege it is to be employed in furthering such a work than we are arrested midway in our complacency by the consciousness of its extreme difficulty. All education is a constant sphinx, ever to be questioned, and ever to baffle our inquiry. The schoolmen tried it and failed. The monasteries played "solitaire," and made monks, not men and ministers. The modern universities and schools are still experimenting with more or less encouraging results. But we must still write over the portals of our schools of divinity, as over those of our business houses, "limited." Indeed we find no perfect satisfaction until we take ourselves back to that school of apostles in Nazareth, in which Jesus was master, and the days were filled with works of beneficence, and the nights with meditation and prayer.

Then a Unitarian school has perplexities from which those of other communions are exempt. All questions claim to be open questions. Most of the students are not from families of our own faith, but have slipped the moorings of their childhood's trust, and have not always found other anchorage. It is a doubly critical period when one is engaged at the same time in getting his education and his faith, and haply he may gain one and fail in the other. But in the theological schools of other denominations all is plainly marked out, the exact belief, the course of study, the current administration of the offices of the church, the pastoral and pulpit duties, what in all cases to do and what not to do, the results to be expected and obtained, and the numerical success in churches established, and converts saved. But no such easy task is allotted to the Unitarian professor or minister. In a phenomenal period of transition he has to see to putting the new wine into new bottles for himself and others. His more baffling problem is to separate the gold from the dross, to strip off the foreign accretions, which have overlaid the original pure type of the gospel, and blunted its divine efficacy, to manipulate an influence, to wield a spirit, to master a character. We have to weigh our arguments rather than count them. We look for progress more than fixed results. We must postpone the letter to the spirit. Are not here crosses for the disciple of Christ, whether he be teacher or taught, that will put to the proof all his manhood?

Besides, there are outside as well as inside anxieties. Pecuniary nightmares visit us. Parishes clamor for smart preachers and faithful pastors, but these are seldom spontaneous growths. Few are *born*, most are ministers *made*. And we must not be expected to make brick without straw. Theological schools are not popular institutions. Millions are given for secular education, while most theological schools are scantily endowed, ours not less so than others. The teachers are few, and the libraries meagre. Theology would seem to be no longer "the queen of the sciences," as she was once hailed, but relegated to the lumber room, while culture, ethical and otherwise, speculation, politics, philosophy, science, sociology, are the Messiahs that are to regenerate the world.

But in our little school on the hill we have done what we could with limited means, and a teaching staff ill proportioned in numbers to the present requirements in similar institutions. We have supplied from one-fourth to one-third of the ministers in actual service in the Unitarian church, besides educating not a few for "the Christian connection," Universalist and other denominations. Nor have our alumni been the least serviceable in the denomination, whether in country or city, as the pulpits of Boston, Salem, Brooklyn, Washington, Charleston, New Orleans, St. Louis, Chicago, Toledo, can testify, not to speak of the long list of equally consecrated and useful men in many of our country parishes. During twenty-five years about two hundred and fifty have been members of the school, averaging ten a year. At present the number is thirty-five, and the increase for a few years has been large.

One feature of the school, always noticeable, has recently become more marked, namely, its international character. We have had many students from England and Scotland in past years. But at present this feature has become still more prominent. Not the least valued of our students now are some from Norway, Sweden, Holland, Germany, Canada, and Japan. And if we are ever to spread Unitarian sentiments in those countries it is evident that the most direct and effectual method to do it is by educating missionaries of their own language and nationality. Besides there is a large and increasing population from these countries now settled and naturalized in America, and becoming interested in a more rational and liberal faith, for which ministers are needed. The solution of the problem of foreign missions for our body is more likely to be found in this direction than in any other.

Meanwhile the main work at home is to raise up for our vast republic a well

trained band of Christian ministers of consecrated spirit, and living faith. In the wild fanaticisms of the times we need "men," as Aristotle said, "who know," men who can maintain their own centre of gravity, and who hold by the immortal truths of the gospel, as lived and taught by Jesus. Men may come, and men may go, but these truths go on forever. During these twenty-five years in the school I have witnessed the rise and fall of successive systems of thought and their zealous advocates, and plans of reform in church and state, and these agitations have penetrated "the still air of delightful studies" in the school. But amid it all nothing has yet been found for worship, nothing for faith, nothing for reform, nothing for social reconstruction and personal character, nothing for morals, or reason, or a hearty piety, equal to Christianity, as the heaven-appointed mission to mankind from the Heavenly Father.

In conclusion, I express fervent gratitude to the Giver of all good that for so many years health and life have been spared to do this work, and that such a measure of prosperity and success has attended the labors of my honored associates in the school and myself. To those in Meadville and elsewhere who have upheld our hands and cheered our way, whether it has been by material aid, or spiritual sympathy and encouragement, I give hearty thanks day and night. Their names are written on my heart. And may those dear students who have been our care through these many anxious, but happy years, ever prove to be worthy and useful ministers of the Gospel of Christ, than which there is no more needful or honorable office known to the world or demanded by our modern civilization.

A. A. Livermore.

THE HEART OF RELIGION.

I. God.

We cannot express God. No form can we imagine to represent him—no place to contain him.

We are tempted to cry out, "I cannot perceive him: on the left hand and on the right hand he hideth himself, but I cannot see him"! and yet we never give up the search. It has been the desire, the hope, the passion of history, and while human hearts have hopes or fears, human spirits joys or woes, it must be the greatest, the highest aspiration of the future, to find out God. Nor has the yearning effort of the past been without result. The inspired souls that could not rest in the ease of earthly comfort, that scorned to be satisfied with the narrow life which closes at the grave, but aspiring toward God, proved their own divine relationship, gained steps of knowledge on which we climb to-day.

God is *not* the infinite *unknown.*

Our knowledge of him is indeed limited—limited by dim sight, dull thought, torpid sense, earth-clinging passions, unwilling hearts. But all that we *can* know of *anything*, we can know of God; all that we can see of anything, we can see of God; all that we can understand or believe of *anything*, we can understand or believe of God; with all the capacity we have to worship or to love anything, we can worship and love our God.

What a change in attitude towards him a thorough recognition of this would bring about!

It has been thought that God must make a miraculous revelation of himself, and that such revelation is *all* that can be known of him. To seek further under such a belief was of course absurd. God was far remote from the apparent discord of gross matter, out of communication with his creatures, infinitely hidden.

But now we know that our knowledge of him is bound to no such restricted revelation. The whole position is reversed. Instead of being infinitely hidden God is *infinitely revealed.* We know that there is no microscopic growing germ of living substance, though it be a single cell, and changes every instant, where God is not declaring "I am here"; that there is no sun-tipped mountain peak, piercing the thin blue air in silence for a thousand years, where God is not still saying "I am here." Nay! that there is not the most distant spot

in space which is not overflowing with the self-revelation of the Eternal God.

Think what this means! Day by day we can know more of God. Day by day the constant inducement is held out to us, "Seek and ye shall find. Knock, and it shall be *opened* unto you." The more we quicken our perceptions, refine our intellects, purify our hearts, the more of God can come in.

We may roughly say there are *two* ways in which we have already come to know more of God, viz: as external *Creator;* as sustaining *Father.*

These conceptions lie at the heart of religion.

I. How short a time it is since our misconceptions of this very world we live in cheated us of all right conception of its *Creator.* We now know something of God in this respect quite different from the suppositions of all previous time. We are getting not to guess but to know something of God as Creator.

Astronomy, geology, physics and chemistry unite in showing the birth, the gradual growth and constant change of worlds, proving that "every result is according to weight and measure so that we can follow the march of the Heavens," foretelling the return of a comet though a generation of men pass away during its revolution. Absolute regularity is shown to govern all matter.

In the atom is the same harmony as in the star. God never varies, never falters, never makes mistakes, never rests, never ceases his vigilant work. His laws are not mandates, not sudden commands of a capricious will, but are the inherent methods by which "all things exist and grow, and reach up into higher life."

Our earth is not "the hub," but one grain of gold in an Infinite ocean of glittering gems, born of the Infinite preparation of an Infinite Wisdom, out of Infinite time, for the purposes of Infinite love.

II. As *Sustainer* and *Father* we have also learnt something. Tennyson has sung:

"A God of love and of hell together cannot be thought,"

and we have learnt that there is no occasion to think it. No need for all the old theories of reconciliation, atonement, redemption, no discord in either the human or any other part of God's universe to be artificially or miraculously righted, only through all change a never erring, never ceasing, never pausing movement forwards and upwards, of which the little piece displayed on this earth is but a sample cutting showing the color and something of the pattern of the whole.

We have learnt therefore that God is not to be feared. He never hates, never revenges, never threatens, never drives away, but infinitely protects, comforts and welcomes. The only fear left to us is fear not of him but of ourselves; fear not that he will leave us but that we, following our own ends, may lose him; for the supreme act of Fatherhood of which we have to-day become conscious is that God *leaves it to us,*—gives us freedom and then leaves it to us; loving us, trusting us, so far as to let us go trusting that we shall return to him for the sake of his infinite love, and for that alone. He will never compel us. God leaves it to us. That is the supreme act of Fatherhood of which I say we have become conscious. He honors us; treats us as having divine qualities and then leaves it to us to follow them.

The general Christian teaching of to-day has not yet brought itself into line with this thought. The inconsistencies of the old theology and the new knowledge are striking. How many churches still preach that blind submission is the only road to salvation!

It is plain therefore how a true conception of God, as Creator and as Father, lies at the heart of religion.

And how inspiring this conception is! How pure, how beautiful should be our lives expanding in the light of it! Finding out something of God in our commonest daily occupations, feeling his constant presence, every honest act and good deed bringing an instant revelation of him into our lives! No effort should be too great to deserve his magnificent bounty — his divine love; no sacrifice too much to make us worthier children.

F. B. Mott.

Salem, Mass.

THE RE-MARRIAGE OF A HINDU WIDOW.

A Brahmo Somaj Ceremony.

The addresses of Pundita Ramabai in this country and her book on "The High Caste Hindu Woman" have called attention to the deplorable condition of the hundreds of thousands of child-widows of India, who, by the religious customs of the country are not only not allowed to re-marry, but are kept in a condition of subjection and slavery which it is hard for us here even to imagine. Ramabai is to establish a school for the education of these child-widows and thus begin a movement, as she hopes, for the general improvement of their condition.

Another instrumentality is also at work for the same end. It is the Brahmo Somaj, or Theistic Church of India. This organization exists for the purpose of religious reform. Its position is very similar to that of Unitarianism. It aims to reform not only religious thought but religious and social life, and among other things it is endeavoring to lift the terrible yoke off the shoulders of these child-widows. It boldly proclaims that they should be allowed to re-marry, and should be subjected to no more hardships or oppressions than other women. A few cases have already occurred of the re-marriage of widows under the advice of the Brahmo Somaj—the marriage service being performed by the Brahmo Somaj ministers.

A late number of the *Indian Messenger*, of Calcutta, brings a very interesting report of such a marriage recently celebrated at Coimbatore. The bride, a widow of twenty, was the daughter of the Head Master of one of the schools of Victoria College, Palghat, and the bridegroom was an Assistant Master in the Government College, Shimoga, Mysora —both Hindus. There were present a considerable company of ladies and gentlemen, both natives and English. The wedding took place in the evening. The proceedings were briefly as follows.

There was a special divine service held, during which both the bride and the bridegroom were admitted as members of the Coimbatore Brahmo Somaj their own earnest request. When the service ended, the father of the bride addressed the congregation present according to the usual form: "Grant me permission that I may perform the blessed ceremony of Brahmo Re-Marriage of my beloved daughter Srimati Latchumi Amma Garu with Sriman T. Gungiah Naidu Garu, on this day, the 26th of October, 1888." The congregation responded.

The minister then conducted the divine service, after which the following questions were put to the bride and the bridegroom respectively, to which they duly responded:

Minister to the Bridegroom: "Sriman Gungiah Naidu Garu, wilt thou have Srimati Latchumi Amma Garu as thy wedded wife?"

Bridegroom: "I will."

Minister to the Bride: "Srimati Latchumi Amma Garu, wilt thou have Sriman Gungiah Naidu Garu as thy wedded husband?"

Bride: "I will."

Then the father of the bride, taking a tray containing flowers, sandal, perfumed clothes, etc., presented them to the bridegroom with the following words: "Wilt thou accept these presents?" The bridegroom replied: "I accept these presents."

Minister as the guardian of the bridegroom, to the bride: "Will thou accept this golden ring, cloth, etc.?"

Bride: "I accept."

The bride and bridegroom then severally retired with the presents, and returned after a while adorned with the ornaments.

On the bride and the bridegroom taking their seats, the father of the bride stepped forward to give away his daughter in marriage with the following words:

"This day, in the holy presence of the All-witnessing God, I make over charge of my beloved daughter prettily dressed and adorned with jewels, Srimati Latchumi Amma Garu into the hands of Sriman T. Gungiah Naidu Garu, son of Sriman T. Bashiakarlu Naidu Garu. May he accept the solemn charge of guardianship."

Bridegroom: "In the holy presence of

the All-witnessing God, I accept charge of Srimati Latchumi Amma Garu, the beloved daughter of Sriman Arjuna Naidu Garu."

Father of the Bride: "Neither in things spiritual nor in things temporal, wealth and enjoyments, wilt thou neglect her?"

Bridegroom: "I will not."

The father of the bride then twined a pretty flower garland round the joined hands of the bride and bridegroom.

The bridegroom—taking the right hand of the bride within his own right hand, said: "Srimati Latchumi Amma Garu, this day in the presence of the Almighty God I bind myself to thee in the holy bonds of matrimony, and I take thee as my lawfully wedded wife. In prosperity or adversity, in weal or woe, in health or illness, I will ever throughout my life remain devoted to thy welfare. In religion, in wealth and in all the enjoyments of life, thou shalt ever be my companion and partner. Let my heart be thine, let thy heart be mine, and let both our hearts be devoted to God."

Bride: "This day in the presence of Almighty God I bind myself to thee in the holy bonds of matrimony, and I take thee as my lawfully wedded husband. In prosperity or adversity, in weal or woe, in health or illness, I will ever throughout my life remain devoted to thy welfare. In religion, in wealth and in all the enjoyments of life, thou shalt ever be my companion and partner. Let my heart be thine, let thy heart be mine, and let both our hearts be devoted to God." Then both offered prayer, as follows:

Bridegroom: "O God! help me to keep this marriage covenant."

Bride: "O God! help me to keep this marriage covenant."

Both: "May we by Thy blessing always endeavor to realize the ideal of our lives." Then the bridegroom tied the badge, a golden Thali, according to Hindu custom, round the bride's neck.

Then the minister addressed the married couple in Tamil: "This day, by the grace of the Merciful God and in His holy presence, you are joined by the ties of wedlock. So long you were moving singly in the path of life, mindful only of self-improvement. Now the weighty responsibilities attached to your mutual relationship are imposed on you. To-day you take the first step in your worldly life: advance with caution. Beware; be not entangled in the meshes of earthly fascination; let not the world's pleasure and prosperity make you forgetful of the Giver of all pleasures. Fully relying on the True God, be constantly employed in promoting mutual well-being and augmenting each other's happiness. Make your home the home of the Lord and a holy and happy sanctuary of the Brahmo Somaj."

The minister thus pronounced the benediction: "May the Merciful God help this married couple to advance in the path of truth and peace everlasting! May He adorn their home with all that is true and good and beautiful, and make them for ever happy in His Holy Church of the Brahmo Somaj."

The ceremony being over, Mr. S. P. Narasimulu Naidu Garu made a short but appropriate speech in Tamil. Then followed a speech in English by Mr. Ry. Kolunthavelu Pillai Avargal. Finally flowers were distributed to the assembled guests.

WEDDED LOVE.

From God's eternal fountain,
  The streams of love arise;
Their life and joy diffusing
  On earth, and through the skies.

All holy loves bear witness
  To His eternal love;
They, too, shall flow, forever,
  In heavenly worlds above.

From wedded love, enduring
  Till death the lovers part;
The sweetest, holiest passion
  That moves a human heart;

From that alone arises
  The sacred joy of home,
Blest remnant of lost Eden,
  Foretaste of Heaven to come.

THOMAS HILL, D. D.

Portland, Me.

When we rest our bodies, we cease to support them; we recline on the top of the earth. So, when we would rest our spirit, we must recline on the Great Spirit.—*Thoreau.*

DR. MARTINEAU'S "STUDY OF RELIGION."

IV. Theism versus Pantheism.

The Theism which has been thus far vindicated has been reached by two distinct lines of thought, each taking its commencement from a primary axiom of our cognitive nature. The first proceeds from the principle of Causality, which the Intellect carries with it into all its interpretations of external phenomena; the second, from the sense of Duty, by which the Conscience reads a sacredness in life, and puts a divine construction on a large portion of our internal experience. Under the guidance of the former we have resolved the natural world into an effect of one wise and mighty Will; under the guidance of the latter, we have discovered our own affinity with a supreme omniscient Righteousness; and, from the relation between these separate messages of transcendent truth, it is quite evident that they are separate only to our different modes of apprehension, and that their predicates meet in one Being, perfect alike in Thought and Holiness. In working out, on the first line, the relation of God to Nature, an easy deviation leads to Pantheism; and, on the second, the relation of God to man may be so conceived as to issue in Necessarianism, or, as it is now more usually called, Determinism. Neither of these doctrines is compatible with the form of Theism which we have deduced, since the former invalidates all personal, and and the latter all moral, relations between the human and the Divine Mind.

But the claims of each to acceptance must be investigated and invalidated before the position assumed in the present treatise can be perfectly secured. Dr. Martineau therefore considers, next in order, these two subjects, Pantheism and Determinism. To his treatment of the first we give this paper, reserving the second for the next.

The word Pantheism is so often applied to a mode rather of feeling than of thought, that it may seem to mark a temperament more than a system, the immediate vision of the poet, and not the reflective interpretation of the philosopher. Pantheism has, however, crystallized into systems forming a well marked group in the history of thought.

What are its relations to Theism?

In reasoning out the principle of Causality we were necessarily brought to treat the universe of phenomena as an *effect*, and we were led from *this effect* to a *source* or beginning of things. Thus far we settled only the question of *origination*. So long as Theism engages itself with simply settling its "First Cause," there is nothing to prevent its laying down the relation of God to the universe on this wise: (1) The world was created in time; prior to which its Divine Cause existed from eternity without it. It will sometime perish; after which its Divine Cause will exist to eternity without it. (2) In setting it up, the Creator willed its order into being once for all, depositing in its materials the properties which would execute his purpose spontaneously, without need of his returning to it again. (3) The creation thus organized is finite, while its maker is infinite; so that beyond its limits, his presence boundlessly extends, and is only in external relation to it. (4) Like all that is finite, the world is imperfect, never realizing the perfect idea of its author. Thrown into this form (which, as a mere doctrine of origination, it could hardly fail to assume), Theism establishes a series of antitheses between the Universe and God. What is present with us and around us is only a mechanism running down through its appointed term, while its originator has withdrawn himself within the eternal beyond. Such was the Deism of the eighteenth century, and minds that are dominated by mechanical conceptions, will always tend to such negative results.

But if reflection escapes these limits, it may take a different direction and assume another form of thought. We may question each of the propositions enumerated above. (1) Is the idea of *Creation in time* tenable? Why and when did God begin to create? Was there a defect in his being, without a universe? If so, how did he spend an eternity without it? By such question-

ing as this we become aware of difficulties attaching to the doctrine of creative paroxysms chronologically separating God from what is other than God, and we pass over to the idea of *perpetual creation*, and let the Divine presence no longer come in *visits* to the world, but *rest in it forever*. (2) When once the conception of creative starts is dismissed, God becomes the One Cause in nature, and we have no further need for second causes; they would lie idle on our hands. (3) Again, were we really justified in saying that creation is finite while its author is infinite? Truer far to regard the two as co-extensive, and suffer the scope of the universe to coalesce with the Infinitude of God. So here in another point the antithesis ceases between Nature and its Source. (4) Finally, if nature at every turn has thus rallied from the shock of its first depreciation, and assumes a place rather of approximation than of contrast to God, if whatever it shows is an aspect of his thought, the dark material mass of matter becomes incandescent with the currents of a Divine Life forever streaming through it, till the gloomiest spaces flash with heavenly promise.

Thus, one by one, all the marks seem to disappear by which our Theism opposed to each other the maker and his works. There is no longer any separation between them, in time or space, or causality or quality: he who legislates also executes: the natural and supernatural are one.

In this transition, supposing it to be made absolute, we have passed into *Pantheism*. Can we find any single characteristic which sums up its difference from the previous Theism? May we not say that in the original form of belief, God was conceived as *transcending* the universe every way, as infinite, as eternal, as source, as perfection; while in the subsequent Pantheism the universe is lifted out of its limits and its transiency, and is identified with his will in its energy, and his thought in its excellence; so that it is the simple externalization of his being, and he is wholly immanent in it?

This is the generally received distinction between Theism and Pantheism. But the claim of Divine transcendency involves no denial of Divine immanency. Thus far there is no opposition between Theism and Pantheism. The conflict begins with the pantheist's *negative* proposition: that beyond the natural order of things and prior to it no Divine life or agency can be. The theist would not plant all Divine agency outside of nature except at her birth hour, any more than would the pantheist. It is sufficient for him if God be *more than the contents of nature*, and *overpass them* in his being, action and perfection. The opposition therefore lies between *all-immanency* and *some transcendency*. It is perfectly consistent with the theistic position to hold the conception of an indwelling God whose living thought marks its way in the unsleeping order of nature, and whose will is self-realizing in human life and history; to see in the constant duties and the inconstant lights and shadows of human life a quickening communion with an invisible source of all beauty and good. Such conceptions of the immanence of God are in no wise antagonistic to the doctrine of his transcendence.

The pantheistic conception may be reached by either of two opposite paths: either by resolving nature upward into the universal power, or by bringing God downward into living possession of the whole realm of nature. The first begins with the scientific list of natural forces, and by repeated mergings reaches at last a single primary. If the primary, thus inductively reached and treated as our terminus, be in its conception purely mechanical or chemical, our theory of the universe will be *atheistic;* if our primary present itself to us not as an inorganic but as a living power pervading the universe, but lacking self-conscious and intending mind, our theory will be *pantheistic*. In the other case, where the universe is taken up into God, we start from the idea of the Absolute Cause. Thus it is that intellectual or mystical forms of Pantheism arise, which, instead of regarding the Deity as only the common term

or last generalization of all subordinate life, see nature glorified as the garment of God. Both these types of pantheism agree in removing all distinction between the natural and the supernatural.

Without further regard to their separate characteristics, it remains for us to determine, if we can, the relative validity of Theism and Pantheism.

As a transition from Deism, Pantheism can hardly fail to appear, at first sight, an escape into a higher view. Whether, however, this change from Deism toward Pantheism be a concession to weakness or an emergence into a higher and fuller truth, depends upon the extent toward which the change is carried. There is nothing whatever to warrant, in relation to God, the idea of deputed cosmical action, through second causes set up as tools qualified to work of themselves, separate from his will. The form in which the idea of causality comes to us is that of *Will*, and the only question that can rationally arise is, whether the action of Divine Will is most easily conceived as continuous through the operation it performs; or as momentary in itself, and handing over the prolonged part of the efficiency to a system of means, inert in themselves, but charged with delegated power cut off from its source. The latter supposition has nothing to recommend it. Against the former it may be objected that it involves an incessant and universal intervention of God in the minutest affairs. But is there any assignable reason for parsimony in the expenditure of immeasurable Will? Why may it not disperse itself in myriad drops, instead of pouring itself forth all in one flow? It is not in the field of action, but in that of thought, that we are restive under complexity, and forever pressing our demand for unity; and in the immanence and boundless distribution of Divine energy there is nothing at variance with perfect simplicity of purpose and intellectual symmetry of method; any more than our own repetitions of will in each reproduction of habitual action are inconsistent with a rational system of life. The theist, therefore, need have no fear of the number of Divine volitions, and if we have rightly construed the source and meaning of our causal ideas, the one thing certain is that, however wide the sweep and durable the continuance of the laws of physical change, they are entrusted with no causality of their own, but are only the modes of the Divine action.

The whole external universe (external to self-conscious beings) then, the theist may, with the pantheist, unreservedly surrender to the indwelling Will, of which it is the organized expression. From no point of its space, from no moment of its time, is His living agency withdrawn, or less intensely present than in any crisis called creative.

Only at the boundary of the *proper Ego* does the theistic theory of the universe find ground upon which the Supreme Will arrests itself. Did that Supreme Will still press on and annex this field also, it would simply *abolish the very base of its own recognizable existence*, and, *in making itself all in all, would vanish totally from view.* It is precisely in *not being unitary* that causation is *accessible* to *thought at all;* and if our own will does not exercise it we are excluded from even the search for it elsewhere. The voluntary nature of moral beings, then, must be saved from pantheistic absorption, and be left standing as, within its sphere, a free cause other than Divine, yet homogeneous with it. You cannot even declare yourself a pantheist without self-contradiction; for in doing so you reserve your own personality as a thinking and assertive power that deals with all else as objective.

If, however, the will of each rational being must be allowed a sphere of its own, the same is true of his whole personality including intellect, conscience and affections. It is not another, even the Infinite, that decides for us, neither is it another that is tempted, that strives and prays.

To the doctrine as thus shaped it may perhaps be objected that, while it admits the Divine action as immediately present in the lower provinces of the cosmos, it excludes that action from the highest, viz., our moral life,— precisely

the sphere that is nearest to God and would seem most congenial to him. Are we then to find God in the sunshine and the rain, and to miss him in our thought, our duty, and our love? Far from it. He is with us in both; only in the former it is his *immanent life*, in the latter his *transcendent life*, with which we are in communion. It is not indeed he that, under the mask of our personality, does our thinking, and praying against temptations, and weeps our tears: these are truly our own; but they are in presence of a sympathy free to answer, spirit to spirit; neither merging in the other; but both at one in the same inmost preferences and affections. This alone it is that gives scope for a Divine *personal being, living with persons*, and acting on grounds of reason and righteousness. Without freedom thus to act freshly out of immediate thought and affection, intellect, character, personality can have no place in the Divine causality. This personality of God thus rescued from pantheistic absorption, not only leaves his voluntary agency as free cause in an unpledged sphere, that is, a sphere transcending that of immanent law, but precisely this it is that constitutes his *Infinity* extending his sway over all the possible, after it has filled the actual, and giving command over infinite alternatives. Hence it is plain that his personality and his infinity are so far inseparable concomitants that, though you might deny his infinitude without prejudice to his personality you cannot deny his personality without sacrificing his infinitude; since there is one mode of action—*the preferential*,—the very mode which distinguishes rational beings,—from which you exclude him in denying him personality.

Yet we are constantly told that a personal being is necessarily finite; that he is an individual, not a universal; restricted to a definite centre of consciousness and activity, into which and from which influences flow that make up his life. In short a *self* implies an *other-than-self*, and so gives two spheres of being, only one of which would be God and the other his negative. What answer shall we make to this? According to the division we have been defending, this *other than* the *Divine Self* is the aggregate of rational and moral beings, represented in our world by man. This man, as endowed with *Will*, we have actually treated as a separate cause, and so we have apparently accepted a limit to the infinitude of God. But surely it is not impossible or unreasonable that infinite Will should divest itself of a portion of its causality in order to fit up another and resembling nature. This nature thus set up, is included in what God *has caused* though exempted from what he *is causing;* and the causality conceded to us takes therefore nothing from the Creator's infinitude, but what he himself renounces; moreover, what is thus relinquished is potentially retained.

Alike in setting up other minds with a range of command over alternatives, and instituting a universe under law without alternative, the infinite Cause foregoes something of his absolute freedom; in the one case admitting partners of his liberty; in the other, establishing for himself a sphere of necessity; and the more comprehensive the sphere of necessity or law, the vaster is the renunciation; if it extends to the All, so as to leave no margin of transcendency, the limitation reaches its maximum, no possibility but one being left open anywhere. What greater contradiction can there be than to say in one breath, that a being is infinite and omnipotent, and yet cannot put forth preferential power? And if we are careful for his infinitude, which shall we be more afraid to grant,—that he lends to a derivative being a little preferential power; or that he is forever incapacitated for exercising it himself?

"For these reasons the modern scruples that are felt with regard to the personality of God," says Dr. Martineau, after a full presentation of the subject, "appear to me not less intellectually weak than they are morally deplorable. If any one is fastidious about the *word*, and thinks it spoiled by the Athanasian controversy, let him supply us with a better; but *some* symbol we must have

of that Divine freedom in the exercise of Will, the acknowledgement of which makes the difference between Theism and Pantheism, and gives religion its entrance into the conscience and affections of men. As the parts of our nature which thus enter into relation with God are precisely those which make us *persons* and distinguish us from other 'living things' it is difficult to see why the same term should not be given to the corresponding attributes of rational and moral Will in him: and where the idea is really present, and craving expression, I believe that for the most part it will be glad enough for the word. At all events its contents are just what Theism rescues from Pantheism. Here it is that the God, immanent through the universe besides, and operating by determinate methods alone, passes into transcendent existence, existence still unpledged, and establishes moral relations with beings whom he has endowed with a certain scope of similar volitional causality."

ELIZA R. SUNDERLAND.

JANUARY ROSES.

To a "tender-foot" in South California the months of October, November and December, are most surprising and delightful. Day after day brings clear, warm sunshine. No wind breaks the stillness. The sky is full of calm. A subtle charm broods over the broad valleys and enfolds the distant mountains. Wagons, heavy-laden with luscious grapes, drive from the burdened vineyards. For many weeks tens of thousands of trays of raisins dry under the cloudless sky. All ranch work goes on with vigor. During October probably the last irrigating is done before the rains, which are looked for in November. The plows are busy mellowing all the orchards, and plowing the fields for barley and wheat, which are then sown that they may have the benefit of early rains and get their growth during the winter months. Garden seeds are sown to provide a part of the crisp vegetables that come to the table every day of the round year. The past fall the first copious rain came early in November, and before January was followed by two others. At once all the hills and valleys put on a spring-like garb. Instead of the frosty touch that blights the life of grass and tree, these warm winter rains bring to roadside and fields and the distant hills, the sheen of tender green that visits the North in April and May.

When rain comes to the valleys, snow falls on the mountains. After the first day or two of rain the clouds break away and show the peaks, twenty to sixty miles away, covered with snow which will lie there until the next July or August. In January it creeps farther down the mountains, sometimes appearing on the peaks of the nearer spurs, but from these a few days of sun drive it to its distant summits, where it maintains its hold until forced to yield by the fiercest heats of summer. To one recently from the East the snow on the mountains is the chief reminder that winter is here. Most other signs fail. The lawns are as green as in June, so also the roadsides, the fields, the hills. The many miles of cypress hedges, recently from the clipper's shears, have put forth the new and delicate growth. The lines of pepper trees on many streets droop their graceful branches over the walks. New leaves appear upon the palms. The loquat, a Japanese plum, sends out vigorous shoots of growths, and soon is a mass of white and fragrant bloom, amid which the clumsy bumble-bees luxuriate in awkward flight, and the graceful humming-birds rest on invisible wing in mid-air. The lemon trees give bloom scarcely less fragrant than the tuberose, and show fruit in all stages of growth, while oranges in thousands of orchards grow golden amid the gleaming leaves.

Most people allow their flower gardens only a scant supply of water in October, to give the plants a season of rest that will prepare them for bloom in the winter months. Then when water is again given them, or when the November rains fall, they put forth buds for innumerable blossoms. English violets, pansies, sweet alyssum, mignonette, ageratum, petunias, and many

others, give of their beauty with a generous hand. Heliotrope covers itself with a delicate garment. Lantana is a mass of brilliant color. Callas in clumps, in long rows, in broad borders, hold up innumerable white chalices of fragrance. Tuberoses dull the sense with soporific balm. Camellias, grown to trees fifteen feet high, display their snowy white and brilliant red with a stately stiffness that seems conscious of aristocratic blood. The poinsetta gleams with a dazzling brilliance that vies with the richest of the eastern maples under an Indian Summer sun. A few strawberry blossoms are found along the sheltered rows, and strawberries even now are ripe. I gathered them, luscious and beautiful, on Christmas day, from the garden of a friend, and the same friend told me to-day that they picked them for their New-Year's dinner.

The roses are especially generous in their wealth of winter bloom. They are not, indeed, so abundant as in April and May, for then is the season of roses, and they seem to come in floods. But even in January one is not conscious of any scarcity. You can pluck them, of the richest colors and choicest varieties, by the basket-full. Tasteful hands bring them in profusion to church, and there they preach marvelous sermons. I have just been out in the garden and walked among them under the weird light of the eclipsed sun. The heavy-laden bees were at work in their midst. The larks were making love in the bordering orange orchard. The odor of the loquats was not unlike that of eastern orchards when in fullest bloom. The wide valley with its many orchards and vineyards stretched away on every hand. All around it stood the great mountains to guard it from wind and cold, and holding aloft their snow-capped summits as if to remind the dwellers beneath of the rigors from which they protect us. Across the face of the sun glided the mysterious shadow that once would have filled all men with fear. To-day that shadow gives us assurance of the harmony and stability of the universe. In the dimmer light the workman yonder, with mind undisturbed, plows the long rows of the orange orchard, and I gather a handful of rich Safrano roses which will be gladly given to any reader who will come for them.

O. Clute.

Pomona, Cal., Jan. 1, 1889.

MR. BATCHELOR'S CONCLUSIONS REGARDING THE WEST.

As our readers know, Rev. Geo. Batchelor, one of the best known, most candid and most influential ministers of our body (and withal one of the most radical as radicalism has been understood until the rise of the recent ethical type in the West) has been for two years past the western representative of our national missionary organization, the American Unitarian Association, and as such has been giving a considerable part of his time to making tours of observation and fraternal helpfulness among our churches and conferences in the various western states. His experiences and observations he has communicated to the American Unitarian Association, and also given somewhat fully to the public in a series of articles in the *Christian Register*. In the last of these articles he sums up the results of his observations as follows:

"One general conclusion—the most important, I think—I will put on record. The lay men and women of the West, those who know what they want and are willing to work for it, are nearly unanimous as to the nature of the message which our church has for them and ought to have for the world. By way of illustration of the kind of gospel they believe in, let me quote the recently made covenant of the church in Wichita, written by a committee of laymen appointed for that purpose.

'Recognizing the Fatherhood of God, the Brotherhood of mankind, receiving Jesus as teacher, seeking the "Spirit of Truth" as the guide of our lives, and in the hope of the immortal life, we associate ourselves together to maintain the public worship of God, and to promote the welfare of humanity. Imposing no creed upon the conscience of any, asking only an earnest effort to find and follow the truth, we cordially welcome all to a place among us who sympathize with us in these, our aims.'

"That statement, because it is indige-

nous, a spontaneous product of organization in Southern Kansas, represents better than anything I could write the purpose which the people of the West would like to see put forward as the aim, not the test, of Unitarian effort in church and conference.

"With such an aim, we might do well to take a lesson from our friends who are founding societies for 'ethical culture.' For these children of light have gained something of the wisdom of this world which we need. They do no miscellaneous missionary work. Dr. Adler does not adopt every man or woman whose name appears in print as a recent 'convert to ethical culture.' Many are called, but few chosen. He takes a selected person, sees to it that he is well trained in the philosophy of ethics, that he is a good speaker and an efficient worker, causes him to serve an apprenticeship under his own eye, then plants him in some city, goes with him to install him, and frequently returns to watch his methods, to stir up the people to their duty, and to maintain the needed solidarity of purpose. Then in long vocations these few trained apostles of the new creed keep close together, studying, planning, and keeping themselves in close sympathy with each other and the specific work they have set out to do.

"Now, such a plan as that, made more free and democratic, with a little more elasticity and broader sympathies, is precisely what we need. A definite plan, a trained worker, and sympathetic supervision will insure success in a hundred western cities. We need a narrow purpose with the broadest sympathies."

THE IDEA OF THE UNITY CLUB.

The Unity Club has a right to be. It is often questioned, however, whether it is appropriate to connect it with the work of the church. It is looked upon with distrust and positive disfavor by those who feel that the serious and vital needs of the church are not being met, and that this effort faces away from the higher opportunities of spiritual life and consecration.

This criticism is certainly just, wherever the spirit and purpose of the church are manifestly diminished by attention given to the work the Unity Club has in hand. Surely the Unity Club is a vain substitute for the church, and wherever it takes the lead, becomes a dissipating and even harmful influence. But may it not be a branch of the church, subordinate, but worthy of respect and help? The statement of its right to be involves such connection. The Unity Club addresses itself primarily to the intellect both as understanding and as reason. It is not impossible, too, that under the aspect of truth some suggestions of goodness, some light of spiritual grace may also be brought. It would seem inevitable that in some degree this should happen. But characterizing it broadly as the occupation of some field of knowledge and truth by the church, with no greater claim, but certainly with this claim, has it not a clear title to regard? And I mean, distinctly, the regard of the church as a church. I am one who has hitherto looked with distrust upon the Unity Club as a proper or serviceable adjunct of the church; and because I felt that its purposes were better met elsewhere, and that the church needed rather to narrow itself to its supreme task of regenerating the spiritual life of men. I am no less sensitive to the necessity of high and confined direction; but I perceive, too, the inevitable existence of tributaries, and the wisdom of providing breadth as well as intensity of movement.

The Unity Club is simply the church looking a certain way. The same view cannot come from the standpoint of education with all its multiplicity of centers and opportunity. Here there is a lack of elevation and consequently a sense of separation. For the church to concern itself with matters that interest the mind, so it be not to bury itself in these matters, is to give welcome expression to the unity underlying things spiritual and intellectual and moral. The apprehension of such unity involves worthy attraction in both directions. It imparts within literary and intellectual fields the subtle power of a spiritual

connection. It heightens the dignity of truth, therefore, and it brings the spirit into wider touch with life.

The spectacle of the church turning aside from worship, now to do errands of mercy, and now to think better than every day thoughts, to be wiser for the duties of life, is not without impressiveness. It is not necessary that each branch should try to include the work of the other. Its justification does not come in that way. The unity of spiritual life subsists in apparent separation. The Literary Club need not be a charitable society, nor a prayer-meeting. The Helping Hand Club need not concern itself with the last book while it tries to help the next door neighbor.

The Communion Service may claim only the individual soul for its grateful consecration. The right and the dignity of each comes from the fact that each is the work of the church to the end that all may have life, and have it more abundantly.

If each would do its single part with that consciousness of its divine right by reason of loyalty to one service, there would be no small, nor great, no contempt, nor exclusion of any one by any other, but equal honor and support.

JOHN W. DAY.

Ithaca, N. Y.

SCIENTIFIC STUDY OF THE BIBLE IN COLLEGES.

Much is being said in certain quarters, urging the study—the "scientific" study—of the Bible in our higher institutions of learning. At first thought this seems good. A knowledge of the Bible is so necessary as a part of any education that lays any claim to completeness, in our day, that were it possible for the study of the book to be introduced into our colleges and universities and be carried on there in a truly "scientific" or unpartisan spirit, we might well rejoice at every movement looking in that direction. But the fact is there are as yet few if any colleges in this country where such study could be anything else but a farce. General public sentiment has not yet reached the point of enlightenment where it will allow of an honest, unbiased, full study of the Bible in any institution supported by the general public. A *really* scientific study of the Bible in one of our great colleges or universities would raise a cry of alarm and protest from one end of the land to the other. The institution would be branded by nearly the whole orthodox community as "irreligious," "infidel" and "atheistic," and the aim of the study would be declared to be "to tear to pieces and destroy God's word." Of course as a result a large part of the patronage of the orthodox portion of the community would be withdrawn.

The truth is, any study of the Bible in our colleges which would not offend the rigidly orthodox portion of the people of the country, it would be a mere travesty upon words to call "scientific"; for a fundamental theory in orthodoxy is that the Bible is infallible; but to set out upon the study of a book with the fixed belief beforehand that it is infallible is to close one's eyes deliberately at the outset against all facts except such as one wishes to see,—that is to say against all that vast and overwhelming array of facts which show that it is a human book, produced in natural ways, and containing imperfections of many kinds. Until the doctrine of Bible infallibility falls farther into decay than it has done yet, any attempted Bible study in our colleges would be virtually the setting up there of chairs of orthodox theology.

The following letter, published in the New York *Nation* of January 3d, throws some indirect light upon the so-called "scientific" study of the Bible in Dartmouth College, an institution which has been particularly pointed to as one where this kind of study is being carried on:

To the Editor of the Nation:

SIR: An open letter in a recent number of the *Century* tells us that Dartmouth College has taken steps to provide for scientific study of the Bible. Will you permit a graduate of that institution to protest against the implication that such a study of that book is there possible? As Büchner wisely says, no trust can be placed in the judgments of one who has given in his adherence to a creed. Dartmouth is creed-bound. The idolater does not calmly collect and or-

ganize the teachings of his common sense in regard to his idol or his fetich; neither does the orthodox, having pronounced a book divine, proceed coolly and relentlessly to read it in the light of science.

Eleven years ago President Bartlett of Dartmouth was attempting to demonstrate to the then Seniors the harmony between science and Genesis. Development stood in the way. He demolished the theory. He drew from his pocket a dime, a quarter, a half-dollar, and a dollar, and laid them in a row upon his desk. "These coins," he said to us, "resemble one another in shape, markings and material; therefore, the Darwinian would say, they must be developed one from the other. And that is the absurd claim, the baseless theory, of evolution." On another occasion he read to us an extract from the then recently published lecture of Virchow, in which that eminent scientist said that the development of man from non-human ancestors is not a doctrine as yet sufficiently well established to be taught in the schools. He did not read to us the whole lecture, of which a few detached sentences, read in large type, so well served his purpose; he did not tell us that Virchow was a champion of evolution; and he did not tell us that Virchow had expressed many opinions as to science and life which were calculated to shock the orthodox.

I have no reason to suppose that the President of Dartmouth is any more scientific, or that the spirit of the college is any more liberal to-day than they were eleven years ago. No one can regret this more than I. But, in justice to science, I am constrained to express the opinion that scientific study of an assumedly inspired volume—anywhere absurdly impossible—is at Dartmouth a pretence made in ignorance.

JOHN COTTON DANA.

Three-Mile Ranche, Colorado.

THE OLD BIBLE AND THE NEW.

The old Bible,—the Bible of our fathers, of infallible authority, of miracles and supernaturalisms literally believed,—is dead, and ought to be buried. The science, the criticism, the free inquiry, the growing intelligence, the rising ethical standards, of our time, have slain it. It cannot be again brought to life.

But in place of it a new Bible is appearing,—a new Bible which is literature, not dogma; which is as natural as Homer, and as fresh as the unspoiled human heart; in which all incredible history is softened into legend, and all impossible science is transformed into myth and poetry; which reveals in a way that finds no parallel in history or literature the growing ethical sense, the deepening God-consciousness, the marvelous thousand-year-long religious evolution of a people. This new Bible, which is the old born again into the higher life of the spirit, can never die.

THOMAS HILL GREEN.*

It is generally understood, we believe, that Professor T. H. Green, of Oxford, furnished the original for the character of Mr. Grey, the Oxford tutor, in "Robert Elsmere." We can but hope that this belief will awaken so much new interest in the original, as to materially increase the number of readers of his collected works, the third and last volume of which has very recently been given to the public.

Professor Green has long been recognized by thinkers as one of the foremost writers in ethics and philosophy, of the century. This new volume of his works will add little if anything to his fame in these directions, since most of the philosophic articles it contains have appeared in print before. But the volume contains a carefully prepared memoir, and, in addition to the philosophical articles, a very suggestive paper upon the "Value and Influence of Works of Fiction;" several able religious addresses, dealing, in a large way, with the history and central truths of Christianity; historical lectures; and papers upon political and educational questions; giving the author's matured views upon crucial problems of history, politics and education. All this will afford material for knowing the *man*, as well as a means of judging the quality of his work, and some sides of his thought which have been little known in this country. Moreover, the volume will furnish an admirable introduction to his more definitely philosophic writing.

The memoir, which fills considerably more than a third of the volume, recognizes the fact that it deals with a life whose distinguishing characteristics

* Works of T. H. Green. Vol. III. Miscellanies and Memoir. Longmans, Green & Co., London and New York. pp 476.

were intellectual and spiritual; hence the stages and results of mental growth, not times, places, and physical environment, form its chief themes. The author, also an Oxford professor, says of this part of the book: "Its object is not to depict a heroic character or an eventful career, nor to popularize or criticise a philosophical system. It seeks merely to record a fact which has never been common, and which is especially rare in England, the fact of a life in which philosophy was reconciled with religion on the one side and with politics on the other; the life of a man to whom reason was faith made articulate, and for whom both faith and reason found their highest expression in good citizenship." High praise this to bestow on any man, and yet seemingly deserved in the present instance. "As a man," says the biographer further, "none had a truer love for social equality, or a higher sense of the dignity of simple human nature. A marked feature in his character was a serious sympathy with the wrongs and sufferings of the poor. All those social facts, such as the suffering caused by taxation, the necessity of peace to insure even a possibility of prosperity for the laboring classes, facts which recur rarely to the recollection, and never trouble the enjoyments, of most university men, were, I truly believe, constantly present to his mind." Out of such sympathy grew his deep interest in and practical efforts toward establishing a system of popular middle class grammar and high school education, and the opening of the universities to dissenters and the poorer classes. In a like broad sympathy was grounded his efforts to extend the rights of citizenship, holding as he did "that the duties and responsibilities of citizenship are essential to the development of self-respect, which is the true basis of respect for others, without which there is no lasting social order or real morality."

Next to interest in and practical effort for popular education, Mr. Green gave time and effort to the temperance question. Not originally a total abstainer, he became such from the conviction that the degradation and hopeless waste which the vice of drink produces demanded this of him as a preliminary to the most effective work for temperance. And a pronounced and effective worker he became, joining the United Kingdom Temperance Alliance, becoming its vice-president, also becoming treasurer of the Church of England Temperance Society, president of the Oxford Band of Hope Temperance Union, originator of a coffee tavern, and a lecturer and writer upon temperance who knew no class distinctions in his condemnation of the evils of drink.

Closely connected in Professor Green's mind with education and temperance, as a means to the moralization of the people, was the cheapening and purifying of parliamentary elections. And here, too, he added to his theories strong, vigorous, practical work, with voice and pen, to check the evils he deprecated, taking an eager part, even to the detriment of his already failing health, in getting up a petition to unseat a member of Parliament from Oxford for bribery. The petition resulted in unseating the member, and in the appointment of a commission of inquiry into corrupt practices at Oxford.

And this man thus busy with all questions which touched vitally the life of the people was a college tutor and professor, and a writer and lecturer upon philosophy. What was the philosophy which could thus send the student from the quiet of his study again and again into the strife and turmoil of practical public life? As he interpreted Hegel, says his biographer, Mr. Green was a Hegelian. "The vital truth which Hegel had to teach," he took to be, "that there is one spiritual self-conscious Being, of which all that is real is the activity or expression; that we are related to this Being, not merely as parts of the world which is its expression, but as partakers, in some inchoate measure, of the self-consciousness through which this spiritual Being at once constitutes and distinguishes itself from the world; and that this participation is the source of morality and religion. The whole world of human experience is the self-communi-

cation or revelation of this spiritual, eternal, and absolute Being, and dependence upon and identity with such a Being constitutes at once the infinite littleness and the infinite greatness of man." "If in any true sense man can commune with the spirit within him, in the same way he may approach God as one who, according to the highest Christian idea 'liveth in him.'" "Man, however, is slow to recognize the divinity within him in his relation to the world. He will find the spiritual somewhere, but he cannot believe that it is the natural, rightly understood. What is under his feet and between his hands is too cheap and trivial," so he is apt to think, "to be the mask of Eternal Beauty. He will draw up ideal truth from the deep or bring it down from heaven, but cannot believe that it is in and around him. Stretching out hands to an unknown God, he heeds not the God in whom he lives and moves and has his being. He cries for a revelation of God, yet will not be persuaded that His hiding-place is the intelligible world, and that He is incarnate in the Son of Man (humanity) who through the communicated strength of thought is lord also of the world." (This from the essay upon "The Philosophy of Aristotle.") To the question, Was Professor Green a Christian? his biographer answers: "If to be a Christian means that every man has God in him, that religion is the continual death of a lower and coming to life of a higher self, and that these truths were more vividly realized in thought and life by Jesus of Nazareth and some of his followers than by any other known men, then without doubt he was a Christian. If it means, to believe that the above truths depend upon the fact that Jesus was born and died under conditions impossible to other human beings, then without doubt he was not a Christian. To him the incarnation and resurrection could only mean that the divine spirit, the spirit whose activity is an eternal death into life and life out of death, is perpetually being manifested, in various degrees and under various forms, in all that is good in human experience." The thought of God as not a God far off but nigh, not as a master but as a father, not as a terrible outward power, forcing us we know not whither, but as one of whom we may say that we are reason of his reason and spirit of his spirit, who lives in our moral life, and for whom we live in living for the brethren, in communion with whom we triumph over death and have assurance of eternal life"—this was to professor Green the essence of Christianity. In his essay on "Christian Dogma" he shows how the God-consciousness which was in Jesus, and which he expressed in the words, "I and my Father are one," has passed, from its intuitive form in Jesus, through various transformations, partly of spiritualization and expansion, and partly of confusion and contraction; moreover he traces the stages of this transformation in the epistles of Paul and the gospel of John, in the writings of the church fathers and the decrees of councils, in scholastic philosophy and protestant theology, until it attains the ideal form of the "philosophic Christ," which is simply, to his mind, the recognition of the divine unity embodied in nature and humanity. And the end of this development Mr. Green holds to be the truth and fulfillment of the beginning. Jesus was one with the Father, not in any miraculous or supernatural way, not because his physical birth and death took place under conditions impossible to the normal human organization, but, on the contrary, because, having the normal human organization in its entirety, he realized in and through it his absolute union with God, and became in actual fact what all men have it in them potentially to become. The incarnation is not completed, the truth which Jesus proclaimed is not fully revealed, until the whole of mankind and the whole of nature become a perfect vehicle for the divine life which lived with unwonted fullness in him.

Such a personality, human and divine, natural and spiritual, the concentrated self-consciousness of all the laws of nature and all the aspirations of mankind, is the "ideal" Christ.

Holding such views as these, we are not surprised to learn that Professor Green, with a deeply religious nature, and with a high estimate of the minister's calling, should have put aside the suggestion that he take orders in the established church, because of repugnance to formulas which he could not accept without compromising himself and misleading others, and that "only after some hesitancy did he bring himself to sign the thirty-nine articles in order to take the degree of A. M." His biographer quotes him as saying: "A modified Unitarianism suits me very well;" but, "though I admire and agree with the leaders of the unorthodox, I do not like the tone and spirit of their following." The latter utterance, together with his reverence for ordinances as helps to the religious life, probably explains the fact that he remained in the communion of the established church, although he did not disguise from himself that "the inability to adopt the received dogmatic expression of Christian faith" necessarily entails a certain amount of estrangement from Christian society.

We have dwelt thus long upon Professor Green's religious standpoint from the very natural pleasure it must always give to find our own convictions reenforced by those of so strong and clear a thinker.

This all too brief notice ought not to close without a further word upon the philosophic writings proper of Professor Green, since it is as a philosopher alone that he is widely known. The two most important philosophic papers in the volume before us are one upon "The Philosophy of Aristotle," from which we have quoted above, and one upon "Popular Philosophy in its Relations to Life," meaning by popular philosophy the eighteenth century sensationalism of Locke, Berkeley and Hume. The latter is a remarkably strong and clear criticism of this philosophy from the practical side.

Prof. Green's more elaborate treatises, and those by which he is best known (published as "Works, Vols. I and II"), are an introduction to Hume's Treatise of Human Nature; an Examination of Kant's Critique of Pure Reason; and his latest work—lacking a few pages of completion at the time of his death in 1882,—entitled a "Prolegomena to Ethics," the outgrowth of a study of Aristotle's Ethics.

The consideration of these masterly productions does not lie within the province of this paper, but it is greatly to be hoped that the interest awakened by the appearance of this last volume of the complete works will call attention anew to the contents of the preceding volumes. We can but think that through such a philosophy as Professor Green represents, are to come restatements of religious truth such as shall help at least to stem the tide of modern materialism and indifferentism.

ELIZA R. SUNDERLAND.

SOCIAL SCIENCE STUDY AT ANDOVER.

We learn from the January *Andover Review* that the Andover Theological Seminary has arranged an "Elective Course of Study in Social Economics" (why elective we do not see) which, we take it, extends through three years. The course is divided into three sections, the first having to do with "The Social Evolution of Labor," the second with "The Treatment of Crime and the Criminal Classes," and the third with "The Treatment of Pauperism and Disease." Each section is divided into twelve topics. The *Review* prints these topics, together with a list of reference books for Section I.

Section I. The Social Evolution of Labor.

1. The Transition from Slavery to Serfdom.
2. The Workman of the Free Cities.
3. The English Laborer at the Rise of Industrialism.
4. The Factory System.
5. Chartism and Trade Unions.
6. English Labor Legislation.
7. The Political Relations of Democracy to the Laboring Classes.
8. American Labor as affected by Slavery and Immigration.
9. American Labor as affected by the State Systems of Education.
10. Wages and Profits.
11. What Constitutes a Working Day: the Use of Leisure.
12. Socialism in America Compared with

Socialism in Germany and England in its Present Aims and Demands.

Section II. The Treatment of Crime and the Criminal Classes.

1. Roman and English Law compared in respect to crime.
2. The Separation of Religious and Political Offenses from Crime.
3. The Restriction of Capital Punishment and the Amelioration of Criminal Laws.
4. The Constant Causes of Crime, with special reference to Intemperance and Temperance Legislation.
5. Habitual Criminals.
6. Divorce and Remarriage.
7. The Origin of the Modern Prison System.
8. Reformatories.
9. Prison Labor.
10. The County Jail.
11. The Recovery of the Criminal.
12. The Prevention of Crime, with special reference to Work among the Children of the Vicious.

Section III. The Treatment of Pauperism and Disease.

1. Pauperism—its History in England.
2. The Present Sources of Poverty.
3. The Classification of the Poor.
4. Charity in the Ancient Church.
5. Mediæval Charity — the Charitable Origin of Institutions.
6. The Charity of the State-Poor Laws.
7. Charitable Organizations.
8. System of Associated Charities.
9. The Problem of the Tenement House.
10. The Country Poor.
11. Hospitals.
12. Asylums.

Reference Books for Use in Section I.

Sir Henry Maine on Ancient Law (Scribner), and on Early History of Institutions (Murray, London); Hallam, Middle Ages; Seebohm, The English Village Community (Longmans, London), or Ashley, English Economic History (Putnam); Herbert Spencer, Descriptive Sociology, English and French, expensive (Williams and Norgate, London); Thorold Rogers, Six Centuries of Work and Wages (Putnam); Karl Marx, Capital, 2 vol. (Sonnenschein, London); John Stuart Mill, Principles of Political Economy, 2 vol. (Appleton); Walker, The Wages Question (Henry Holt & Co.); George, Progress and Poverty (Appleton); Gunton, Wealth and Progress (Appleton); Laveleye, Socialism of To-Day (The Leadenhall Press, London), or Ely, French and German Socialism (Harpers). Statesman's Year Book, 1888 (Macmillan, London). Encyclopedia Britannica, articles, Political Economy, Ingram; Slavery, Ingram; Socialism, Kirkup. Reports of Bureau of Statistics in Massachusetts from 1874–1888.

This Social Science work which Andover is undertaking is in the right direction. It does not cover all the ground that ought to be gone over, but so far as it extends it is good and well laid out.

ILLUSTRATIONS OF UNITARIANISM.

FROM DR. SADLER, OF LONDON.

"What does Unitarianism stand for? Unitarianism stands for the simplest Christianity. It stands for the religion of the Beatitudes, of the Lord's Prayer, and of the two great commandments, as opposed to a complicated doctrinal religion. It said a man should be judged rather by character than by creed; and the best title to the Christian name is to be found in sharing the Spirit of Christ. It stands for a religion of reasonable faith, and for a temper thoroughly liberal in matters of difference."

FROM "THE CHRISTIAN LIFE."

"The Mission of Unitarianism, rightly understood, is to restore to the world Christ's thought of God, in its original purity and sublime simplicity as he himself uttered it."

FROM "ROBERT ELSMERE."

"My friend," he said at last, speaking to the crowded benches of London workmen with the same simplicity he would have used towards his boys at Murewell, "the man who is addressing you to-night believes in *God;* and in *Conscience*, which is God's witness to the Soul; and in *Experience*, which is at once the record and the instrument of man's education at God's hands."

"He places his whole trust, for life, and death, '*in God the Father Almighty!*' in that force at the root of things which is revealed to us whenever a man helps his neighbor, or a mother denies herself for her child; whenever a soldier dies without a murmur for his country, or a sailor puts out in the darkness to rescue the perishing; whenever a workman throws mind and conscience into his work, or a statesman labors not for his own gain but for that of the State! He believes in an Eternal Goodness—and an Eternal Mind—of

which Nature and Man are the continuous and the only revelation!"

FROM JESUS.

"Thou shalt love the Lord thy God with all thy soul, might, mind and strength, and thy neighbor as thyself; on these two commandments hang all the Law and the Prophets."

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM CHANNING.

SUNDAY.

A Prayer for Devotion.

We pray for the *fullness of thy spirit.* We beseech thee to animate with new life our languid affections. Give us the fervor of devotion, the glow of philanthropy. Awaken us to a holy zeal, a joy in thy service, a promptness to do and to suffer what thou dost appoint. May the labors of life become acts of religion and offerings to thee, by the conscientiousness, purity of motive, and devotedness to thy will of perfect good, from which they are performed. May our sense of thy presence be ever more clear, our conceptions of thy character more bright, our gratitude more tender, our love of exalted virtue more generous, our good will more overflowing. May a Divine life be ever growing within us.

MONDAY.

God's Purpose.

The end of life, God's one grand purpose, is, to prepare mankind for the holiness and blessedness of heaven by forming them to moral excellence on earth! And all Christian morals may be reduced to the one principle, and declared in one word, Love. God is love; Christ is love; the gospel is an exhibition of love; its aim is to transform our whole spirits into love. The perfection of the Divine system is revealed in the mutual dependencies which unite all creatures. All lean upon one another, and give while they receive support. No man is unnecessary; no man stands alone. God has brought us thus near to each other, that his goodness may be reflected from heart to heart. Holiness is light. We glorify God when by imitation we display his character. The good man manifests the beauty of God.

TUESDAY.

The Use of Hardships.

Let none consider hardships as reflecting on the goodness of the Creator. The difficulties of our state are among its best blessings. The distance at which good objects are placed, and the obstacles which intervene, are the means by which Providence rouses, quickens, invigorates, expands, all our powers. These form the school in which our minds and hearts are trained. Difficulty and hardship bind us more closely to objects. We love more ardently what we have suffered to attain, and enjoy nothing so exquisitely as what we have pursued through calamity and danger. It is in such pursuits, when we endure and labor for ends which conscience and religion enjoin, that our whole nature is called forth and perfected.

WEDNESDAY.

Power Over Self.

The mind never puts forth greater power over itself than when, in great trials, it yields up calmly its desires, affections, interests to God. There are seasons when to be *still* demands immeasurably higher strength than to act. Composure is often the highest result of power. Think you it demands no power to calm the stormy elements of passion, to moderate the vehemence of desire, to throw off the load of dejection, to suppress every repining thought, when the dearest hopes are withered, and to turn the wounded spirit from dangerous reveries and wasting grief, to the quiet discharge of ordinary duties? Is there no power put forth, when a man, stripped of his property, of the fruits of a life's labors, quells discontent and gloomy forebodings, and serenely and patiently returns to the tasks which Providence assigns?

THURSDAY.

Trust and Obedience.

It is possible, when the future is dim, when our depressed faculties can form no bright ideas of the perfection and happiness of a better world, — it is possible still to cling to the conviction of God's merciful purpose towards his creatures, of his parental goodness even in suffering; still to feel that the path of duty, though trodden with a heavy heart, leads to peace; still to be true to conscience; still to do our work, to resist temptation, to be useful, though with diminished energy, to give up our wills when we cannot rejoice under God's mysterious providence. In this patient, though uncheered obedience, we become prepared for light. The soul gathers force.

FRIDAY.

Greatness.

We hear often of greatness of character. The only true greatness consists in unconquerable purpose of obedience to God. It consists in adhering with energy and courage to truth, duty, and honor. It consists in taking our rules of action from our own minds, enlightened by revelation, and following our deliberate convictions of right in the face of death and danger. It consists in asking ourselves, first, not what is expedient or safe, but what is generous, excellent, and acceptable to God; and in forming purposes of rectitude with a force which

man and time and suffering cannot subdue. This holy energy of mind is the only true greatness, and it is a greatness not beyond the reach of our nature. . .

The greatest man is he who chooses the Right with invincible resolution, who resists the sorest temptation from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering.

SATURDAY.

Trust for the Future.

Why is it that we are so busy with the future? It is not *our* province; and is there not a criminal interference with *him* to whom it belongs, in our feverish, anxious attempts to dispose of it, and in filling it up with shadows of good and evil shaped by our own wild imaginations? To do God's will as fast as it is made known to us, to inquire hourly—I had almost said each moment—what he requires of us, and to leave ourselves, our friends, and every interest at his control, with a cheerful trust that the path which he marks out, leads to our perfection and to himself,—this is at once our duty and happiness; and why will we not walk in the plain, simple way?

SIR MOSES MONTEFIORE.

At the recent dedication of the Montefiore Home in New York City, Hon. Carl Schurz made an address, in which he paid the following fine and deserved tribute to the great Jewish philanthropist. The address was published in full in the *American Hebrew.* Said Mr. Schurz:

The renown of Sir Moses Montefiore was different from that of most men of celebrity. It was not that of a poet, or an artist, or a man of science, or a philosopher, or a statesman, or a ruler. He was a plain broker and banker—a business man. He acquired wealth honestly in the money market. He was a simple citizen, by no means born to high social standing and distinction. And he was a Jew—a Jew at a time when to be a Jew meant, in many countries, to bear a load of prejudice and of political and social disqualification such as we now little know of. Nor did he, being a Jew, try to appear before the world as something else. He held to the laws and customs of his faith with the severest fidelity. He was strictly orthodox in his belief and in his religious practices. He wished the world to know him as a Jew. But his was that religion which not only believes and professes, but which *does.* His character and conduct as a man would have adorned any faith and illustrated the best teachings of any religion. He was honored by ministers, kings, emperors, pashas and sultans, commanding their esteem, not by the power of his money, but by the charm of his goodness. Wherever the people of his race were in need and distress, he was ready to help, not merely pouring out money from his abundance, but going out himself to see, and examine, and counsel, and console, and aid,—not once, but time and again, from England to Morocco, to Constantinople, to Syria, to Jerusalem, defying fatigue, and the pirate, and the plague. Nor was his benevolence circumscribed by his religion. Whether Christian, Pagan, or Jew, all who were in need found his purse ever open, his comforting sympathy, the fertile wisdom of his mind, his great good sense, his powerful influence, ever active and helpful in their behalf. The very enemies of his faith shared his magnanimous bounty. When the Christians of Syria who had cruelly persecuted the Jews, were in their turn attacked by the Druses of the Lebanon, it was he who with unhesitating and anxious generosity came to their rescue. He lived to be more than a hundred years old, and when he died, the glory of countless benefactions shone like a halo on his head, and the loving veneration of mankind surrounded his pillow. Well might he be called the prince of Israel, a Christian example to Christians, and a shining ornament to human nature.

At the time when Sir Moses Montefiore's one hundredth birthday was approaching, in all parts of the earth thoughtful men of the Jewish faith met together to counsel among themselves how they might most worthily celebrate that memorable event. So they did here. And it may well be said that it was the true spirit of Sir Moses Montefiore himself, that inspired and guided the deliberations of our Hebrew fellow citizens of New York. Not one of them seriously thought of honoring the venerable patriarch by erecting a statue in bronze or marble to him, thus to exalt merely the person and, perhaps, with him the race. They were of one mind in thinking that the *friend of man* could be worthily honored only by doing some signal good to suffering humanity in his spirit. And thus they set on foot an enterprise of charity and benevolence, which could not have been more beautifully fitting the name it bears—The Montefiore Home.

THE HAPPIEST LIVES.

A humble home, with a few vines of one's own planting; a few good books, with time enough to spare from useful toil to read them; a few well-chosen friends, who esteem us for what we are and not for what we possess; simple pleasures that leave no pestilence behind; a faithful life-companion who can

be relied upon for help and sympathy in dark hours; and well-born, healthy children to fill home with sunshine and to comfort old age; these, with health, a clear conscience, and a moderate income (it may even be very moderate), fill up the picture of the happiest and most enviable lives this world knows anything about. M. F. HORINE.

Chicago

CHARLES G. AMES' WELCOME TO BOSTON.

On Friday evening, January 4th, a meeting was held at the Church of the Disciples to welcome Mr. Ames to the place so long filled by James Freeman Clarke. The attendance was large—made up not only of the congregation of the Church of the Disciples, but also of many who came from other churches in Boston and the vicinity to participate in the happy occasion.

Mr. W. H. Baldwin presided, and addresses were made by G. W. Bond, one of the founders of the church, in the year 1841, S. F. McCleary, Dr. Edward Everett Hale, Rev. Messrs. Brooke Herford, E. A. Horton, C. F. Dole, O. P. Gifford, and the new pastor.

Mr. Bond spoke as follows: "In the winter of 1840-41 the feeling in Boston was strong that a free church ought to be organized, but no practical plan was reached until a young man, a native of Boston, the grandson of Dr. Freeman, by whom he was brought up as a son, having attended several of these meetings and participated in the discussions, presented his views and made the following proposition, namely, that he would preach for several months on two conditions: First, that a hall should be provided for his preaching; second, that it should be understood at the outset that when the church was established the three following principles ought to be embodied in it: first, the social principle; second, the voluntary principle; third, congregational worship. By the social principle he meant frequent meetings for conversation, etc.; by the voluntary principle he meant no pews sold or rented, but that worship should be supported by voluntary subscriptions; by congregational worship he meant that to some extent the congregation should join in the hymns and prayers. This offer was promptly and gratefully accepted, especially by the laymen present. The preliminary meeting was held April 13, 1841, when the declaration of faith and purpose was unanimously adopted. The meeting was adjourned for a fortnight, when forty-eight persons signed the articles in a book prepared for the purpose.

"As the oldest male member remaining of those forty-eight, of whom in all only seven yet remain with us, I am requested, my brother, in the name of the church, to welcome you as its leader and pastor. I do this with the greatest satisfaction because we recognize you as one who, in 1859, thirty years since, joined us; and more especially because, if it is permitted to the saints to visit their earthly home, we feel sure that he whose picture we here look upon, and whom you with us so dearly loved, is with us, welcoming you and asking you to come up to a higher place to feed his sheep. We have called you with entire unanimity to take this position, not merely as a preacher, but as one who will continue and sustain the principles and practices upon which this church was founded."

Rev. Brooke Herford said:

"I am glad to join in welcoming you to this church, and especially in welcoming you to a *free* church. My own feeling has never wavered that the free church is the true principle upon which Christ's churches ought to be based, the principle upon which the places of worship of all other religions in Christ's world have always been based, the principle upon which alone the Christian church for fifteen hundred years was universally based, the principle upon which it is based in all Catholic countries except in England and America, where it has become contaminated with the newer system. I hope you may realize the desire that is in your heart in making this church a permanent and abiding success. I never doubted that it would be a success. I felt, in regard to your coming, that you had just that broad spirit—though you were full of the spirit of religion—of freedom which would enable you to speak the word with power. And this is the place where you can speak it freely, and to which all may freely come. I believe you will draw in the young men and build them up into a stronger work and a stronger church of Christ than there ever has been here; and for that I give you my God-speed and brotherly welcome."

The address of Mr. Ames, the new pastor, was in part as follows:

"This is a good missionary ground. For myself I accept the position, with proper modesty, of the junior partner in a well-established business for wholesale and retail dealing in spiritual supplies of faith and hope and love in a community which has never outgrown these needs. When Mr. Clarke founded this church, he was intent simply on establishing a stand for the transaction of religious business in God's name and in the spirit of Christ—a centre of inworking and outworking Christian life. An extraordinary man he was; and the more we contemplate that large and long service, the more his own character comes out an incarnation, a spiritual force from the Highest; with rare measure of wisdom, working ability, industrious scholarship, public spirit, breadth of vision, sympathy with humanity, self-forgetting readiness to serve his kind. It will be hard to follow such a man. And

yet it will be easy because his work was so well done, because so many have received the impress of his spirit and caught the tone of his principles and his life; easy, because noble traditions of freedom for the pulpit and the pew have been well established as a part of the life of this society."

Mr. Ames preached his first sermon as pastor of the Church of the Disciples on Sunday morning, January 6th.

REV. FIELDER ISRAEL.

We mention on another page the sad death of Rev. Fielder Israel, of Salem, Mass. Joining in the general sorrow we cannot do less than to print a few of the loving tributes of those who knew him best.

The *Salem Observer* says of Mr. Israel:

"No death in this city for years has caused such universal regret and called forth such expressions of regard, as that of the beloved pastor of the First Church, which occurred Friday evening of last week, in the pastor's private room in the church. Mr. Israel was well known to all classes of citizens and had hosts of friends, for one could not know him except to like him, and since his coming to Salem, nearly twelve years ago, no man in his profession has been looked up to more than he. His loss will be severely felt, not only in his own church but in a great many homes where his tender ministrations in time of trouble had so endeared him to the hearts of all."

In the *Woman's Journal*, of Boston, H. B. Blackwell pays a warm tribute to Mr. Israel, and gives some of the leading facts of the life so suddenly ended. We quote:

"Mr. Israel was born in Baltimore, Md., June 29, 1825, and was early bred in the Methodist faith, becoming prominent as a circuit preacher. He later on embraced Unitarianism and was ordained in its pulpit, being settled as pastor of the Unitarian church at Wilmington, Delaware, and afterward of the church at Taunton, Mass. He was installed as pastor of the First Church at Salem, March 9, 1877, succeeding the late Rev. James T. Hewes, and worthily following in the footsteps of the early pastors and teachers of the ancient church, formed July 20, 1629.

"He was recently called to the sick bed of his brother at Baltimore, and was greatly affected by his condition. Far from well himself before making the journey, he was, on his return, a passenger on the steamer Maryland on the night of its destruction by fire. Mr. Israel barely escaped with his life, and his nervous temperament was shaken by the excitement. Since his return, his family and friends have felt anxious about him, and his mind was somewhat unsettled."

Rev. S. C. Beane, of Newburyport, writes of the deceased:

"The most obvious characteristic of Mr. Israel, and that which has called forth public or private expression from all who knew him — and this includes almost every man, woman and child in Salem — was his interest in everybody, and in everything which had life. Sect, caste, age, neighborhood, had no control over his sympathies.

"In accord with this was his quick interest in, and intimate knowledge of, the history of Salem. The native citizens are very few who carry so graphic and ample a knowledge of the colony from its settlement, of the provincial government, of the ecclesiastical movements, and of the building up of commerce and the educational enterprises which have made the old town so celebrated. Considering that Mr. Israel was a stranger in New England until past middle life, this fact is most remarkable, and again illustrates his quick and sympathetic nature."

A lady of Mr. Israel's congregation writes the following lines, in loving memory of the "friend and pastor" whom so many mourn:

"Thy words were kindly, and thy daily deeds
Were constant blessings; thy whole life a prayer.
Thy death has cast a shadow over those
Who met thee daily with thy pleasant smile.
Dumb creatures loved thee, for thou wert their friend.
Thy child-like heart ne'er knew a thought of guile.
Thou hadst a sympathy that reached to all;
From none withheld thy words of hope and cheer.
Thou hadst a pity for the sparrow's fall—
For all dumb things that need our kindness here.
Pass to a world that suffering never knew—
A world of peace, with all the good and true."

"ROBERT ELSMERE" MAKES TROUBLE ON THE PACIFIC COAST.

"Robert Elsmere" has reached California, and, as at the East, has created a great flutter in theological circles. Rev. C. W. Wendte, of Oakland, was the first to preach about the book, and his discourse, published in the daily papers, awakened the strong dissent, and in some cases the ire, of the orthodox clergy. The Rev. Dr. Francis Horton, pastor of the largest Presbyterian church on the coast, preached a bitterly polemical sermon directed not only against the book, but against Unitarianism and its representatives. The latter were denounced as "anarchists" and "libertines," "venemous spiders of infidelity," etc., etc. The people were warned that if they gave up the miracles of the Bible they would be "all at sea, and every man must think for himself."

The controversy took an unexpected turn through a violent attack on the California State University, which was denounced as "Godless" and "a Unitarian annex," while Dr. Stebbins was requested to resign as regent, in favor of some man of evangelical tendencies. The newspapers meanwhile have been filled with "interviews," letters, replies, etc. The defense of the University and of Dr. Stebbins against such partisan attacks has been complete and will result in a deal of good to that institution. Among others Dr. Stebbins wrote a strong letter. There was no little laughter when it was announced that while one of the regents

(Dr. Stebbins) is a Unitarian, he was appointed by a Presbyterian governor, and that six of the teaching faculty are licensed orthodox ministers, and the professor of philosophy, against whom the charges of impiety were especially severe, is a Presbyterian clergyman!

Mr. Wendte kept his temper through all the discussion, and preached courteously though vigorously in defense of freedom of teaching at the University and of the claims of Unitarianism upon the modern mind and heart. The newspapers publish his sermons, the Unitarian church is crowded, and the whole controversy has resulted in great good to our cause. It is a pleasant testimony to Hon. Horace Davis (a Unitarian), recently elected president of the University, that his administration was endorsed by all the disputants, orthodox as well as liberal, as fair, unpartisan and full of promise to the institution.

EDITORIAL NOTES.

The glory of this age is its growing interest in works of beneficence and reform. We now have excellent journals devoted to nearly every line of beneficence, and there is perhaps no way in which lovers of their kind can do more good than by subscribing for these journals, reading them, and extending their circulation. The following are some of the best:

The International Record of Charities and Correction. Published by G. P. Putnam's Sons, New York. Edited by Fred H. Wines. Price, $2.00 per year. On the subjects of charities and reformatory work among criminals, nothing in the language is abler or better.

Lend a Hand. Edited by E. E. Hale. Published by the Lend a Hand Company, 3 Hamilton Place, Boston. Monthly, $2.00 a year. A magazine of organized philanthropy, having a little wider scope than the *Record.* Excellent.

The Philanthropist. Devoted to the promotion of social purity. Monthly. Price, 50 cents a year. Address P. O. Box 2554, New York.

The Woman's Journal. Devoted to the advancement of women, especially to equality of women and men before the law. Weekly, $2.50 a year. Published at 3 Park St., Boston.

The Southern Workman. Devoted to the education of the colored people of the South, and also to the education of the Indians. Monthly, $1.00 a year. Published at Hampton, Va.

The American Advocate of Peace and Arbitration. Bi-monthly, $1.00 a year. Address 1 Somerset St., Boston.

Our Dumb Animals. Devoted to the promotion of kindness to animals, and to humane science. Excellently adapted for Sunday-schools and for reading in schools and families. Monthly, 50 cents a year. Reduced rates to schools and Sunday-schools.

The little company of native Khasis in Jowai, north-eastern India, who have formed themselves into a Unitarian Society, adopt a statement of faith which commends itself to us in this country. We believe: 1, In the Unity of God; 2, In the Fatherhood and Motherhood of God; 3, In the Brotherhood of Man; 4, In Love, Union, Worship and Faith; and 5, In Immortality.

Says Rev. Increase S. Lincoln, our oldest living Unitarian preacher: "The older I grow, the shorter grows my creed." It would be well for us all to get a creed as short as that of the prophet Micah, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God;" or that laid down by Jesus, "Thou shalt love the Lord thy God with all thy soul, might, mind and strength, and thy neighbor as thyself."

We hope that all readers who care for the well-being of Unitarianism will read the article which we print on another page, giving the conclusion of Mr. Batchelor regarding the situation and need in the West. Wiser or truer words have never been written on this important subject. The judgment formed is simply the one which it was inevitable that an unbiased and broad mind, becoming thoroughly posted regarding our Western churches and work, as Mr. Batchelor has become, should form. The attempt to build up religious institutions on some other basis than that of avowed religion, — the attempt to erect religious structures, as one has said, "without foundations or walls, or outside or inside,"—may commend itself to a few persons, and persons whom we all esteem, but it does not commend itself, and never can, to the mass of intelligent, thoughtful, unbiased Unitarians in the West.

If we could have had more of such

utterances as these of Mr. Batchelor in past years, they would have saved us much of our present Western trouble. If we are ever to build up a Unitarianism that shall be a thing of life, power and permanence, it is plain, and every year makes it more plain, that it must be on such straightforward, sensible lines as these indicated by Mr. Batchelor.

To such as have been at all regular readers of the *Unitarian* it is not necessary for us to say that we are believers in the Unity Club. We do not believe in its abuse; we do not believe in making it primary and the church secondary. We have seen cases in which we became convinced that these clubs were curses, because they were allowed to draw away attention from the church and its aims of religion. But this is not necessary. While we would do all in our power to deepen the religious life of the church, and feel an especial interest in the Guild movement because of its distinctly religious aim, we yet believe that any institution which would do the large and influential work which the church ought to do and may do in our modern society, must be many-sided. What our churches need is simply to see to it that the side streams of their activity — literary, social, philanthropic, and other — be not canals to drain away the church's life, but rather tributaries bringing in fresh waters to widen and deepen the stream of the church's central power and influence. To critics of the Unity Club, or doubters as to its legitimacy or utility, we commend the article of Mr. Day.

Our losses of ministers by death during 1888 were heavy. Among the number are found James Freeman Clarke, Alfred E. Goodnough, Cazneau Palfrey, David A. Russell, and Chas. H. Wheeler. And two have fallen since the new year set in, — Rev. Fielder Israel, of Salem, Mass., and Rev. Frederick N. Knapp, of Plymouth, Mass.

The new Unitarian Year-Book for 1889 reports the activities of the denomination in this country generally as going on well. The demand for our literature is increasing. The gifts of our churches for missionary purposes have been larger during the past year than usual. The Church Building Loan Fund has more clearly than ever proven its usefulness. The Indian school in Montana has been put upon a permanent foundation. The Japanese mission is well begun.

A new church is very much needed at Lawrence, Kansas, the seat of the Kansas State University. The present building is very old and poor and badly located. It does not seem possible for any man to make the work there anything like what it ought to be and might be, until a new church in a better situation, more attractive, more comfortable, and more convenient, is provided. Kansas University is not now so large as several other of the State universities of the West, and yet already it has some able men in its faculty and a fine body of some hundreds of students, is doing good work, and is growing; and with the resources of a great and prosperous State behind it, it is only a matter of time when it will become an institution of great influence and importance. Now seems to be the time to put our Unitarian society in Lawrence on its feet by helping it to a new churcht home adapted to its needs. The amoun- of money required for this is very small. Mr. Howland, our minister in charge, is one of the ablest and most constructive preachers in our pulpit, and one of the very truest and best of men. Shall he not have his heart gladdened by the assurance of a new church before the end of the year?

WOMAN'S WORD AND WORK.

BOSTON, MASS.

The union meeting of the Suffolk branches of the Women's Auxiliary Conference was held at the chapel of the Second church on Thursday afternoon, December 20.

After the opening services, the president of the Conference, Mrs. J. W. Andrews, spoke as follows:

"Mrs. Chairman and members of the Convention: As we met and separated at our last monthly meeting, none dreamed of the sad tidings which a few hours were to

bring to us,—tidings of the death of Miss May, the beloved and honored president of the Women's Auxiliary Conference during the first six years of its existence. Her resignation was caused by sickness, and protracted weakness constantly withheld her from our meetings. But the influence of her deep, religious nature, of her loyal words and deeds, did not leave us. Nor did her interest and love for the work of the Conference weaken with her strength. We all, officers and members alike, mourn her to-day as a leader, a co-worker and a sister. But the loss which the death of this noble woman brings to you, my friends, is two-fold,—your own and your president's. After the honor you conferred in accepting me as Miss May's successor, all unworthy of it as I was, she was among the first to offer words of congratulation and welcome. She became the encouraging and helpful friend; and her criticisms and counsels, whenever sought, were honestly and graciously given. Reports of the progress of our work were ever interesting to her. And, during her last conversation on the subject, she seemed keenly alive to some of our hindrances, and quickly laid aside personal preferences in her desire that the Conference should become a broad and helpful sisterhood.

"I feel that I should be unworthy of your confidence, my friends, unworthy of the patient consideration and unvarying kindness of my associates, to whom I owe so much, and unworthy of standing a moment where Miss May has stood to utter her inspiring words, did I not bear this brief personal testimony to her generous, tender and broad spirit.

"At our last directors' meeting, a committee, consisting of three members most intimately connected with Miss May—Miss E. P. Channing, Mrs. S. E. Hooper and Mrs. Isabel C. Barrows—was appointed to prepare a resolution in memory of Miss May. Miss Channing will read this."

Miss Channing then read the following:

"The Women's Auxiliary Conference makes no formal resolutions to express its respect and love for, and gratitude to, Abby Williams May, its dear friend and first president. Still less will it use words of vain eulogium to be misunderstood by the few who did not suspect the fine quality of her nature or the excellence of her service to God and man. Not many words are needed for the multitude who admired her loyalty to country, fostering of education, benevolence, and high standard of womanhood. Still less needful is it to remind the sacred inner circle of friendship of her modesty, thoughtfulness, and the rare grace which gave sought-for counsel as if receiving rather than granting a favor. The Women's Auxiliary Conference was, perhaps, her latest, certainly her dearest interest, as it appealed to her deepest, her religious convictions. In impaired health, she embraced with alacrity its arduous duties, presiding gently, though firmly, at its board meetings, and, at its public, speaking always to the point and with ripe wisdom. Who that heard her will forget her tender words on the comfort and efficacy of prayer, or her clear statement of the aims of the Conference? Her memory should inspire an ardent devotion, and keep steadily before the members of this Conference her earnest and just view that it was created, not for culture, social enhancement, charity, or mainly for money, but for missionary and denominational zeal, the 'development of character,' and religious nurture. By being true to Miss May's high ideal, the Women's Auxiliary Conference will prove its love and respect for so faithful a friend, and its thanksgiving to God for granting it so true an exemplar."

All present rose in acknowledgment of Miss Channing's tribute. Addresses were then made by Messrs. W. W. Fenn and W. F. Greenman in behalf of the new Unitarian society in Winona, Minn. G. M., Sec'y.

THE NEW YORK UNITARIAN LEAGUE.

At 11 A. M. on the first Friday of 1889, the President called to order the 500 ladies of the Unitarian League, assembled in All Souls' church, New York; and not till half-past one did they close their deliberations, for luncheon.

After the usual business reports, Miss Warren read the Religious News on Unitarian missions in America, India and Japan, and Mrs. Elwell the Philanthropic News on work in Dr. May's church, Philadelphia, where all sorts of instruction seemed to be given to all classes, from Browning lectures to cooking schools.

The subject for discussion was the relation of the rich to the poor. The economic question, Is the luxury of the rich the maintenance of the poor? was treated by Mrs. Dr. Putnam Jacobi, who gave a resumé of Adam Smith's argument that the products of luxury, although giving temporary employment to the workmen, lock up or destroy capital by putting it into perishable and non-productive commodities.

An anonymous communication said it was a mistake to think I can give my neighbor bread by eating cake myself. It is not work we need to make for the poor, else would the abolishing of machinery be a benefit to them, but the products of work they need.

Mrs. Bell said that the fact a man is hungry is no reason in itself why I should give him bread: his hunger may be a punishment for sin. Our rights are bounded, not by the needs of strangers, but by our duties to ourselves and those dependent on us, to cultivate our powers and theirs, which requires what might be called superfluities, but what are really educational necessities.

Mrs. Hull read another anonymous communication. All humanity reaches for something beyond necessities. Is this a sign of greatness, or depravity? There are

two kinds of luxuries: one, like alcohol or laziness, devitalizes life; the other refreshes, like music or gymnastics. It is difficult to reconcile the impulses to culture and to philanthropy. We cannot strip nature of her roses, nor eliminate the flash from the waves; we must first enrich our possessions, then distribute them.

Mrs. Lowell discussed the duties of the rich to the poor,— or preferably, what are our duties to each other? Aid should be mutual. How can a woman, spending for a bonnet $15 she never earned, teach thrift to a woman paying for one $3 she has earned herself? Cease to lay stress on riches and poverty. Physical want is a sign of inner want, whose relief is education guided by Christian sympathy. Give up the inhuman classification of worthy and unworthy. Will you leave those without help who most need it? What can the well-to-do do for the poor? Nothing. But what can the wise do for the foolish? What can the good do for the bad? Everything. Let us ask ourselves, are we fit to render help? and if not, let us make ourselves fit. The idle and degraded can never be happy till they change their way of looking at life, and cease trying to get more than they give. Do we, living on the labors of others, accept those benefits without giving a return? Do *we* mean to get more than we give? Are *we* paupers?

Mrs. L. E. Caswell said it was difficult to do good without multiplying the sources of evil. The poor are like a man in a quicksand, to whom we throw a biscuit, clothes, money, till some one suggests "Give him a plank!" But now he is too weak to use it, so some one crawls out and helps the tired fingers to cling till he is drawn in. When we are feeding and clothing the poor, don't let us forget to *help them out.*

Mrs. L. W. Betts said the want of the poor is personal interest.

Mrs. Larned said she heard a gentleman say that benevolence and medicine were swamping civilization by saving the lives of the miserable and degraded. Is that the issue between science and Christianity? the terrible problem of the survival of the fittest? Shall we sweep away the offscouring? Christianity says there is no hopeless condition, that in the most degraded is a germ of purification and progress worth saving.

After a few practical hints from Mrs. Gibbons, the meeting closed with the Lord's Prayer.

L. L. T.
Ass't Cor. Sec'y.

PHILADELPHIA.

The regular monthly meeting of the Women's Auxiliary Conference (Philadelphia branch) held January 3, at the First Unitarian church, was notable for its essays, the subject for the day being "Unitarianism."

1st. Its organization;
2nd. Its doctrinal development;
3rd. Its saints and sages;
4th. How does it affect life?

The essays upon these subjects, presented by members, showed care and thought in preparation, and gave in a condensed form much interesting and useful information. These organized meetings of women are not only conducive to the usefulness of those whom, through the postoffice mission work, they endeavor to reach and help, but are found invaluable to the members themselves; or at least so we, as a body, feel, here in our Philadelphia branch, which, by the way, I would mention, is composed of members from Wilmington, Vineland, and Camden churches, uniting with the First church, the Spring Garden and the Germantown Unitarian churches. L. H. T.

CHICAGO WOMAN'S UNITARIAN ASSOCIATION.

The last meeting of the Association was held in the parlors of the Church of the Messiah, January 3d. Varying the usual programme, the meeting was held in the evening, and a dinner was served in the memorial chapel above the parlors, where something over two hundred guests sat down together. The reason for the change in the programme, giving an evening session, goes back to the happier days of the Channing Club; for some of the ladies have ever since felt that they ought sometime to have a dinner and invite gentlemen.

The paper by Mrs. C. P. Woolley upon "The Ideal Unitarian Church," was, as every one expected it would be, bright, forcible and interesting, and many will be glad to hear that it is set down to be repeated at the next meeting of the Western Conference. The views set forth in the paper, however, did not accord with the opinions of all present, and a lively discussion ensued. The essay followed closely the line of reasoning set forth in 1886, by Rev. W. C. Gannett, distinguishing between Unitarian "beliefs" and Unitarian "principles," and urging that the latter only were essential to make one a Unitarian. Unitarianism was a method of thought, was the use of reason in religion, was freedom of thought, freedom of fellowship, and beauty of character, and *it was nothing more.* This view was greatly elaborated and emphasized throughout the essay, was its *raison d'etre*, indeed, as clearly appeared. Mr. Utter was the first to controvert the essayist's position. He said he was not used to being thought an old fogy, but he had not yet been converted to this new view of Unitarianism. He did not believe Unitarianism was a movement and nothing more. The name might perhaps be applied to the whole people moving, or to their beliefs or position at any given time. To say that the method in religion of using reason was Unitarianism, seemed to him wide of the mark. All our troubles caused by the Western Conference vote, had their root in this mistake, that the free use of reason on any method of thought was *all there is* of Unitarianism. All churches used the same

method, and people of no church; free thought or reason is the cause of all progress, and may (or may not) lead to Unitarianism in religion, but the *method* is *not* the *result*. Mr. Milsted spoke very ably to the same effect—he believed in the method, but wished to *reach something by* the method. Mr. Jones was called for, but won golden opinions by quietly refusing to speak. Mr. Blake, however, took up the cudgels against Mr. Utter, and argued with great vigor that other sects did not use reason in religion, and that free thought was essentially Unitarianism. Otherwise he would not be a Unitarian. He hardly knew anyhow why he wished to be called by that name, except that it was unpopular.

Mrs. Woolley said that she thought results valuable, but believed methods more valuable. Mr. Utter replied that he would agree to that, but it was beside the question—the *result* was *Unitarianism*, which is *something*, and not a mere *method*.

In outlining the course of the debate we have omitted to mention the speeches of Mr. Furness, Mr. Shorey, Mayor Roche, and Mrs. West, as they simply made pleasant and excellent speeches, but were not entangled in the controversy directly. Whether any good will come of the discussion remains to be seen. The writer inclines to think not. In the name of "Unity" and "Fellowship" our unity of spirit has been so broken, our real fellowship so destroyed here in Chicago, that the time seems indeed distant when we can have another meeting with even the appearance of good feeling that was shown in this. D. U.

UNIVERSALIST NOTES.

SUNDAY SCHOOL WORK.

For more than half a century Universalists have been among the warmest friends and advocates of the Sunday-school, and to-day there are no more enthusiastic and earnest workers in this rich field than are to be found among our churches. Just now there is an increasing interest in the work of developing and strengthening the resources and facilities of our schools. The brief debates in the last General Convention showed what interest exists in the methods existing and proposed. The International system has many and strong friends. It has been the means of a great quickening in the methods and spirit of Sunday-school workers, has enlisted some of the leading scholars and thinkers of the world in its operations, has wonderfully increased the study of the Bible, and induced more systematic methods. A very large proportion of our schools follow this course of study, and our only periodical devoted solely to Sunday-school interests is based upon it. But many of our best minds are dissatisfied with the International lessons. They consider them fragmentary and disconnected, selected with a view to strengthen the evangelical interpretation of the scriptures, and but poorly calculated to impart a thorough Biblical knowledge. So they are casting about for some better and more satisfactory way. If it is found it will certainly be adopted. For our Sunday-school workers are among the most progressive in the church. In the meantime a good many of our schools are taking the matter in hand and trying to supplement the International system without supplanting it. Very likely the commission which was appointed by the General Convention, to take the whole matter under advisement, may recommend some additional features of study which will set the scholars at work outside of the weekly session, and lead them to cover a great deal more ground than is possible by any system which has in view only the hour's instruction on Sunday.

BRIEF PASTORATES.

One of the most serious drawbacks to parish success, to church extension, and to spiritual upbuilding, is the brevity of the pastorates in most of our churches. The changes brought about by the itineracy in the Methodist church are more than paralleled under our own voluntary system. One of our statistical brethren made an investigation some half dozen years ago, which resulted in the startling discovery that for a period of ten years, setting aside two or three pastorates of exceptional length, like Dr. Miner's, and Dr. Chapin's (who was then living), the average duration of ministerial settlements in our church was only a trifle over twelve months. The figures were surprising, and led to some curious inquiries. Is this the result of the constitutional restlessness of the American? Or does it mean that most ministers exhaust their resources in a year or so? Or is it a sign of the fickleness of churches? Of one thing it is a sign, viz., of weakness and disadvantage.

J. C. A.

ENGLISH AND FOREIGN NOTES.

The English Unitarian Churches have been busy discussing Dr. Martineau's organization scheme. Congregations in London and in the Provinces have held special meetings, and the result will probably be the adoption of some modification of the original scheme.

The Rev. Dr. Stopford A. Brooke has been lecturing at Essex Hall on "The French Revolution and English Poetry."

The *Christian Life* Publishing Company is publishing a quarter of a million tracts under the Unitarian name, for general distribution. A copy of each tract will be sent to all the Protestant ministers in Great Britain. The topics treated are of vital importance, and their greatness makes it extremely questionable whether justice can be done to them within the limits of a tract. There seems to be quite a difference of opin-

ion as to the wisdom of such unofficial missionary enterprise. The executive committee of the British and Foreign Unitarian Association declined unanimously to lend any kind of aid or encouragement to the distribution of the tracts. But the publishers claim that their work has been a success.

The Rev. Dr. Crosskey, of the Church of the Messiah, Birmingham, who for so many years has occupied his present pulpit with distinction, has accepted a colleague. The Rev. R. T. Nicholson, B. A., of Manchester New College, has received the appointment.

The process of extinguishing debts on public institutions by exhibitions and bazaars is not always successful. The Saltaire schools, founded by Sir Titus Salt, near Bradford, Eng., were $60,000 in debt. An exhibition was gotten up to clear off the debt, but unfortunately it proved a failure and now the debt upon the schools is $80,000.

W. S. Caine, M. P., is writing some extremely interesting letters from Japan and India, which are being published in the *Unitarian Herald* and the *Christian Life*.

The Rev. Henry Gow, B. A., who spent some time at Harvard University, and up to the time of Dr. Beard's death was his colleague at Renshaw St. Chapel, Liverpool, began his ministry with the New Year at Bethnal Green, London.

The High Church party is becoming offensively aggressive in England. All its clergymen are "priests," its communion tables are "altars," the priests go to "confession," and at the doors of some of the churches prayers are requested for the souls of the dead. Nonconformists are the objects of special hatred. Verily, the "Church of England" so called, is a hydra-headed creation. What with Latitudinarians and Platitudinarians and Attitudinarians within its folds, it has abundant reason to pray to be delivered from "heresy and schism." J. C.

LITERARY NOTES.

Rev. M. J. Savage is engaged upon two series of sermons, which, after publication in his *Unity Pulpit*, are evidently to appear as books. One series is entitled "Signs of the Times," the other, "Helps for Daily Living."

Mrs. Edna D. Cheney is to write the life of Louisa M. Alcott.

Roberts Brothers have just published a volume of Sunday-school stories, written by Edward Everett Hale, on the Golden Texts of the Internatinal Lessons of 1889. The stories are twenty-six in number, illustrating the lessons from January to July.

Frances Power Cobbe's "Duties of Women" is being translated into the Japanese language.

The *Quaker* is the name of a weekly that has been started in Philadelphia.

Messrs. Houghton, Mifflin & Co. have published an extra number of the Riverside Literature Series, entitled "Scenes and Dialogues from the Writings of Harriet Beecher Stowe," by Emily Weaver. The number contains selections from "Uncle Tom's Cabin," "The Minister's Wooing," and "Old Town Folks." The dialogues are well adapted for private theatricals, and are also especially suited to take the place of readings or recitations in school exercises.

Macmillan & Co. have in press a new work on Darwinism, by Dr. Alfred Russell Wallace, which promises to have much scientific significance.

The library building of Cornell will provide storage for at least 475,000 volumes, with facilities for almost indefinite extension of the book-stacks.

In the February *Popular Science Monthly* Andrew D. White writes on "Demoniac Possession and Insanity."

The *Twentieth Century*, the weekly paper published by Rev. Hugh O. Pentecost, the independent liberal preacher of New York, has been enlarged with the new year to eight pages, of the size of the *Nation*. Mr. Pentecost has organized no church or society, but he preaches to three congregations each Sunday,— in the morning in the Masonic Temple, New York; in the afternoon in the Criterion Theatre, Brooklyn; and in the evening in the Belleville Ave. Rink. He reports himself as having completed the first year of his movement with success, financially and otherwise.

Mrs. Humphry Ward writes to the *Christian Register* that she does not intend to visit this country the coming year, as has been reported. She has promised three articles for magazines, one of which (in the *Nineteenth Century*) will touch the point of "Testimony." She has had a new story planned for some time, which she is anxious to get uninterrupted time upon. She says: "In such a field as the States, with your more elastic conditions, you ought to make a great deal of your Liberal Christianity. Our struggle is harder to fight."

The *North American Review* for January contains articles on "Robert Elsmere" from Edward Everett Hale, Marion Harland, Joseph Cook and Julia Ward Howe, besides a republication of Gladstone's Criticism.

Rev. Richard A. Armstrong, minister of the Hope Street Unitarian Church, Liverpool, Eng., has issued a small book entitled "Pulpit Studies from Robert Elsmere," discussing, "Catherine's Religion," "Newcome's Religion," "Elsmere's Religion," and "Gladstone's Critique." The first edition was reported as exhausted within a week.

Rev. N. P. Gilman, of Boston, will soon

publish a work on the very important subject of "Profit Sharing." The book is highly recommended by Francis A. Walker, Carroll D. Wright, Richard T. Ely, and other political economists of the highest standing.

Geo. H. Ellis, of Boston, will publish soon a small volume by Rev. J. T. Sunderland, on "The Liberal Christian Ministry as a Calling for Young Men and Women."

The Standard of January 12, contains an excellent syllabus, or condensation, of Henry George's "Progress and Poverty." To persons who desire to become acquainted with the teachings of this remarkable book but have not much time for reading, this syllabus will be found of great value. A copy of the paper containing it may be obtained for five cents by addressing *The Standard*, 12 Union Square, New York.

The *Inquirer*, of London, announces as one of its special features of interest this year a series of personal and descriptive sketches of the most eminent pulpit orators of London.

The University of Leiden, the great liberal university of Holland, is said to be the richest in the world. It owns real estate valued at $6,000,000.

Archdeacon Farrar makes a plea in the *Fortnightly Review* for the erection of an addition to Westminster Abbey so that the burial of the illustrious dead of England in that famous building may not cease, as it must do for want of room in a very few years unless additional space is provided.

Recollections of a Drummer Boy. By Harry M. Kieffer. Sixth edition. Enlarged. Illustrated. Boston: Ticknor & Co. Price, $1.50. The author of this book went into the late war for the Union as a drummer boy in the 150th regiment of Pennsylvania volunteers. In this volume he narrates in a very graphic way his experiences and observations. This is one of the best war books for boys that we know, for it paints war not as a thing of glory, but as the horrible, wicked thing, that it really is.

Sermons for All Sects. By Caleb D. Bradlee, Senior Pastor of the Harrison Square Church, Boston, Mass. Boston: W. B. Clarke & Co. Price, $1.50.

These are earnest, sympathetic, practical, helpful discourses, so undogmatic and so truly Christian in spirit as to be acceptable we are sure to the broader minds of all sects. The sermons are twenty-eight in number, and deal with a large variety of subjects: The New Year, The Winter and the Summer of Life, Seeing Jesus, Easter, The Mount of Transfiguration, Death Impossible, God Knows, Loneliness, The True Self, etc. The ministry of the preacher of these sermons must surely be a useful and helpful ministry.

Life of Rev. Thomas H. Gallaudet, the Founder of Deaf-Mute Instruction in America. By his son, Edward M. Gallaudet. New York: Henry Holt & Co. pp. 340.

This work was published in December, 1877, in commemoration of the one hundredth anniversary of the birth of Dr. Gallaudet; and a noble tribute it is to a life worthy of all honor. It gives an account of his ancestry; early life; study and graduation at Yale; study of law; tutorship at Yale; study for the ministry at Andover; growing interest in deaf-mutes; travel and study in Europe to acquaint himself with the best methods known of instruction to deaf-mutes; efforts to create a public interest in this country in the education of this class of unfortunates; the establishment at Hartford, Conn., through his influence, of the first American deaf-mute school; his principalship of this for fourteen years, and directorship in it for twenty years longer; his invitations to establish or take charge of similar institutions elsewhere; the books he wrote; the work he did for general education and for many public philanthropies; his labors of many years for the insane, etc., etc.

Twice since Dr. Gallaudet's death the deaf-mutes of America have united to erect memorials in his honor. In 1854 they placed a monument on the grounds of the institution in Hartford which he had called into existence, and in connection with which so many years of his life had been spent; and in 1888 they erected a bronze statue of their honored benefactor on the grounds of the National Deaf-Mute College in Washington, D. C. Hardly more are the blind of America indebted to Dr. Samuel G. Howe than are the deaf and dumb to Dr. Gallaudet.

The King's Daughter, and Other Poems. By Rebecca Palfrey Utter. Boston: J. Stilman Smith & Co.

The beautiful poem, "The King's Daughter," which we printed in the last number of the *Unitarian*, is from this volume and gives its name to the book. It is a very good sample of what the reader will find as he turns over these dainty pages, only that while many of the poems are full of high, earnest, noble thought, like this one, others are of a lighter vein, some humorous, some quaint, a few taking the form of simple tales told by a mother to her little ones. The volume will be much prized, not only by Mrs. Utter's many friends, East and West, but by many besides. We hope to see more of the fruits of Mrs. Utter's pen in our periodicals.

Great Thoughts for Little Thinkers. By Lucia T. Ames. New York: G. P. Putnam's Sons. This book is an effort made by an intelligent woman to help parents in the difficult but important work of directing wisely the religious thinking of their children, laying in their young minds a firm basis for a reasonable and worthy religious faith, and furnishing them information, in a way at once attractive and reliable, concerning the religious history of the world. First, we have

a chapter on "What Little Thinkers Wonder About;" then several other chapters on how the world came into existence and was made ready for man; then the life of the earliest peoples is sketched, and the process by which man has advanced to his present civilization.

All this prepares the way for chapters on What is God? What are We? Heaven and Hell; The Devil; Sin; The Bible; and then eighteen other chapters on the more important features of Old Testament history, and ten on New Testament history and the history of Christianity to our time, with two closing chapters on the practical religion of every-day life.

The style of the writer is simple and graphic, and well adapted to the minds of children of from eight to thirteen years. While the book is thoroughly reverent and constructive and calculated to produce faith in God, in Jesus, in worship and in all the moral and spiritual fundamentals of Christianity, it is at the same time thoroughly rational, and clear from dogmatic and sectarian bigotries and narrowness. We regard it as a commendation of the volume when we say that it is designed rather for parents or teachers to read *with* their children than for children to read by themselves, — a method of reading which it seems to us should be much more practiced than it is. This book is in the line of real religious education. We can hardly think of a better work that parents could do for their children than to read this book with them; if not a chapter each day, then a chapter or two each Sunday, with quiet and leisure for candid, earnest, loving talk about all the great subjects which the book takes its readers so pleasantly and reverently and wisely through.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (January).

The Contact of American Unitarianism and German Thought. By J. H. Allen.

The Religious Element in Modern English Poetry before Tennyson. By John A. Bellows.

Northern Estimates of Southern Life and Affairs. By Amory D. Mayo.

Thomas Hill Green. By John W. Chadwick.

The Working Elements of Unitarian Christianity. By A. C. Nickerson.

Universalist Quarterly (January).

Our Ancestors — Early England. By G. H. Emerson.

The Idea of the Christian Church. By J. S. Lee.

Probation — Some of its Philosophical and Scriptural Aspects. By Quincy Whitney.

The Microsmus. By William Tucker.

The Growth of Religion. By Elfrida L. Shaffer.

North American Review (January).

The Next National Reform. By Allen Thorndike Rice.

Robert Elsmere's Mental Struggles. By E. E. Hale, Marion Harland, Joseph Cook, Julia Ward Howe, W. E. Gladstone.

Andover Review (January).

Public Instruction in Religion. By Arthur R. Marsh.

The Moral Purpose in Howells' Novels. By Anna L. Dawes.

Devotional Reading. By Frederic Palmer.

Old Testament Student (January).

The Bearing of New Testament Statements upon the Authorship of Old Testament Books. By George B. Stevens.

Tiele on Babylonian-Assyrian Culture. I. By A. S. Carrier.

The Sanitarian (December).

Garbage Furnaces and the Destruction of Organic Matter by Fire. By S. S. Kilvington.

Excessive Emigration and the Unsanitary Condition of Emigrant Ships.

Burial Reform. By J. Neville Porter.

The Century (January).

Pagan Ireland. By Charles de Kay.

The Life of Administrative Exiles. By George Kennan.

Round About Galilee. By Edward L. Wilson.

Scribner's Magazine (January).

Castle Life in the Middle Ages. By E. H. Blashfield and E. W. Blashfield.

Japanese Art Symbols. By William Elliot Griffis.

The Ethics of Controversy. By George P. Fisher.

Lend a Hand (January).

The State and the Citizen.

The Origin of Scientific Charity in Hamburg. By J. H. Crooker.

Ramabai Association.

The Forum (January).

The Need of Another University. By Andrew D. White.

The Recall of Ministers. By James B. Angell.

The Chinese Exclusion Bill. By Henry L. Dawes.

Atlantic Monthly (February).

Butterflies in Disguise. By Samuel H. Scudder.

A Plea for Humor. By Agnes Repplier.

The New Talking Machines. By Philip G. Hubert, Jr.

Brianda de Bardaxi, a True Story of the Inquisition. By Henry C. Lea.

PUBLICATIONS RECEIVED.

Jesus and the Men about Him. By Charles F. Dole. Boston: Geo. H. Ellis.

Sermons for Our Day (Jan.). By John Page Hopps. London: John Heywood. Pamphlet.

Life of Rev. W. S. Balch. By Rev. H. Slade. Chicago: Donohue & Henneberry.

Lorin Mooruck; and Other Indian Stories. By George Truman Kercheval. Boston: J. Stilman Smith & Co. Price, 75 cents.

A Memorial of the Rev. Charles H. Wheeler, Late Pastor of the Church of the Unity, Winchendon, Mass. Boston: Damrell & Upham.

A Brief History of the Last Three Pastorates of the First Parish of Dedham, Mass. By Rev. Seth C. Beach. Dedham: By the Parish.

Signs of the Times. By Prof. Elliott Coues, M. D. Chicago: Religio-Philosophical Publishing House. Price, 15 cents.

Journal of Social Science. No. XXV. Boston: Damrell & Upham. New York: G. P. Putnam's Sons.

The *Detroit Journal* Year-Book for 1889. Detroit: The *Detroit Journal* Publishing Co.

The Japanese Wedding. New York: Harold Roorbach. Price, 25 cents.

The Right of Discovery. By B. A. Hinsdale, Ph. D. From Ohio Archæological and Historical Quarterly. Pph.

The Year-Book of the Unitarian Congregational Churches for 1889. Boston: American Unitarian Association. Price, 25 cents.

Fifth Annual Report of the Appleton Street Chapel. Boston: The New Ideal Book and Printing Co. Pph.

The Lordship of Jesus. By Rev. W. S. Crowe. New York: New York Universalist Club. Pph.

NEWS FROM THE FIELD.

Ann Arbor, Mich.—A new feature has been added to the work here this season by the organization of a Channing Guild, with objects religious, philanthropic and missionary. Besides meetings of a more private character once in two weeks, the Guild holds monthly public religious meetings, which began in the social rooms, but have now grown so large that they have had to be transferred to the auditorium of the church. At these public meetings the exercises consist of music, the Guild service, scripture readings, readings each evening from Channing and Whittier, a short paper each evening giving an account of some important philanthropy or charity of the time, and then short addresses with questions and replies upon some religious theme previously announced. The Guild is undertaking to go over this season all the leading doctrines of Christianity.

Athens, Mich.—A correspondent writes: We are without preaching here much of the time, but at present are enjoying a treat, indeed, in having Mr. Giles B. Stebbins with us. He has been here two Sundays. The attendance is not large, but attentive and appreciative.

Athol, Mass.—A Guild has been organized in connection with the Second Unitarian Church. It holds both literary and religious meetings. The following is the list of themes which it is considering at its religious meetings on Sunday evenings:

The Conference Meeting, Some of its Failings and Some of its Virtues; The Church, What are its Functions and upon What should its Chief Emphasis be laid? Religious Culture; Religion without Sectarianism; Creeds, Those that Hamper and Those that Help; Joining the Church; How All may do Missionary Work; The Christian Gentleman; The Christian Lady; Religion in the Home; Personal Religion; Sacraments.

The Literary and Musical Circle of the Guild is studying "The Poets and Poetry of England from Shakspeare to Tennyson," under the following topics:

Shakspeare and the Age he Lived in; The Shakspearian Drama, A Critical Study; Puritan England; Milton; England at the Restoration; Dryden; The England of Queen Anne; Pope; Cowper; Scott; Picturesque Scotland; Wordsworth; Rural England; Byron; The Victorian Age; Tennyson.

Three Evenings with the Great Masters: Mozart; Mendelssohn; Beethoven.

Atlanta, Ga.—Services at the Church of Our Father are held morning and evening. A series of sermons on "The Credentials of Christ" having been completed, a course for the winter has begun, comprising doctrinal discourses on Man, God, Christ, Hell and Heaven, on evenings alternate with a service of Song, including a five-minutes' sermon.

In the closing discourse of the Old Year Mr. Chaney earnestly urged the devotional spirit and practice as the only sure basis for church success. The Sunday-school and Parish Festival at Christmas was an occasion full of interest and enthusiasm, the chapel being crowded with happy faces. The church was finely decorated—this year entirely with holly and cedar; and the children's singing of carols around the great Christmas tree was especially enjoyed.

The women of the church meet every Thursday for church and charitable work, and the Post-Office Mission under the management of Mrs. A. V. Gude is extending its already large work.

There is hardly an educational or charitable or literary movement in this city which has not received most important aid from Rev. Mr. Chaney's good sense and experience and culture. One of the most vigorous of the younger associations, the Atlan-

ta Literature and Art Circle, of which he is president, having lost its last year's quarters at the Young Men's Library by fire, holds its fortnightly meetings at the chapel. The best talent of this already musical and literary city is thoroughly interested in making the evenings a success, and its treatment of the following subjects has been of the highest order of excellence: Longfellow, Schumann and his compositions, Sidney Lanier, Schubert, American Folk-stories and Songs, Wagner.

There is a deep and earnest interest in religious subjects among the people in this section, although until the planting of the Unitarian church here, Liberal Christianity was either unknown or thoroughly misunderstood and dreaded. Its influence is now steadily and strongly extending. The church is and always has been a free church

Ayer, Mass.—Rev. Lyman Clark is delivering a series of discourses upon the different denominations represented in the town, Methodist, Roman Catholic, Baptist, Congregationalist and Unitarian. Each is briefly considered with reference to its history, doctrines and polity.

Baltimore, Md.—The *Baltimore American* printed the New Year's sermon of Rev. Charles R. Weld, on "Nothing New, Yet All New."

Boston and Vicinity.—A "Service of Welcome," in which six or seven ministers and others took part, giving short addresses, was substituted for the old fashioned "Installation," on the entrance of Rev. C. G. Ames upon his pastorate at the Church of the Disciples. It was a noble and interesting service. It took place Friday, January 4, and Mr. Ames began his ministry the following Sunday to a larger congregation than has been present for some years past.

—Mr. Ames does not at once move his family to Boston, but is at present the guest of Mrs. Wells, 81 Pinckney street, one of the staunchest of the old supporters of the church.

—The meeting of the Unitarian Club, at Hotel Vendome, January 9, was unusually large and interesting, but the honorary members who had been invited for the occasion, were none of them able to be present. Dr. Oliver Wendell Holmes had intended to be present, but a very inclement day and a severe cold obliged him to stay at home. He sent a charming letter, however. The topic of the evening was "Public Happiness," introduced by President Eliot, of Harvard University.

—The Church of the Good Samaritan goes steadily on, but the need of a minister is felt, to take charge of it and interest the numerous Unitarians in the vicinity. The young people of Rev. E. A. Horton's society are furnishing a choir for January, and Dr. Hale's people will do the same for the February Sunday evenings.

—Tuesday, January 15, the Rev. W. S. Key was installed over the new parish at Wollaston, Rev. Brooke Herford giving the sermon, and Revs. D. M. Wilson, Dr. Moors, Eaton, Hosmer and Hobart Clark also taking part in the service. This new cause at Wollaston is a real work—mainly due to Rev. D. M. Wilson, of Quincy,—not drawing much from the surrounding churches, but gathering in a number of people who before had no church affiliations.

—The First church and the Second church are holding vesper services on alternate Sunday evenings. It is an excellent thing to have one of our Back-Bay churches open on the Sunday evenings, but the alternation is a clumsy arrangement which does not give the services a fair chance.

—We regret to hear that Rev. H. W. Foote has been seriously ill with pneumonia. After several Sundays' absence from his pulpit at King's Chapel, he seemed sufficiently recovered to take part in the communion service on Christmas Day, but the consequence was a relapse, from which he is but slowly recovering.

—Every one will be glad to hear that Dr. Bartol is steadily improving in health; and it seems quite possible that he may yet take up again his work in the West Church, the pulpit of which is being at present supplied by his fellow ministers of the Boston Association of Ministers.

Cambridge, Mass.—The Third Congregational Society, Cambridge (Dr. Geo. W. Briggs, pastor), has called Rev. John Tunis as its assistant pastor.

Camden, N. J.—Rev. Mr. Corning is just beginning a series of Sunday evening lectures at Unity Church on "The Old Faiths and the New." These lectures will extend through the months of February and March on successive Sunday evenings, with the exception of the third Sunday evening of each month, which will be given to a pictorial sermon on "The Footsteps of Jesus." The following are the topics for the Sunday evenings of February and March:

The Evolution of Faith.
The Old and the New Bible.
Illustrated Sermon on "The Footsteps of Jesus."
What the Old Time and To-day Say About God.
The Old and the New Faith About Jesus.
The Despair and Hope Concerning Human Nature.
Illustrated Sermon on "The Footsteps of Jesus."
The Atonement, Old and New.
Heaven and Hell.

Canton, Mass.—On a recent Sunday Rev. Henry F. Jenks, of the First Parish, made an exchange of pulpits with Rev. M. B. Taylor, of the Evangelical Congregational Church.

Champaign, Ill.—A double course of

six popular lectures, and six sermons illustrative of Unitarianism, is being given under the auspices of the American Unitarian Association and the Illinois Conference, at Champaign, the seat of the University of Illinois, as follows:

January 12 and 13, Rev. David Utter, Chicago; January 19 and 20, Rev. J. V. Blake, Chicago; February 9 and 10, Rev. J. C. Learned, St. Louis; February 23 and 24, Rev. M. J. Miller, Geneseo; March 9 and 10, Rev. H. D. Stevens, Moline; March 23 and 24, Rev. T. G. Milsted, Chicago. Each speaker lectures on Saturday evening at 8 o'clock on a popular theme, and preaches on Sunday afternoon at 3 o'clock.

Chicago.—An attempt is being made to raise an endowment fund for a public reading room in the chapel of the Church of the Messiah.

—On January 13, Mr. Utter went to Champaign to inaugurate the lecture series which is to be given there, supported by the American Unitarian Association. Rev. J. T. Sunderland occupied his pulpit in Chicago.

—Of the January meeting of the Chicago Woman's Unitarian Association we give an account on another page. This association had heretofore tried to keep clear of the issues which divide the ethical-basis party from the other Unitarians of the city. But at the January meeting (which it was known would be an unusually large one, because to be held in the evening and to be attended by gentlemen as well as ladies), the essayist brought in the issue, making her whole paper a plea for the ethicalism of the Western Conference. This was felt by many to be most unfortunate, even if it was not a distinct breach of good faith. It can result only in still further dividing the Unitarian ranks in the city, even if it does not break up the association.

—Rev. J. V. Blake, of the Third Unitarian church, is giving a series of Conversations on Ethnic Religions.

—A very successful literary society meets on Friday afternoons at Unity church, drawing its attendance from churches of all denominations on the North Side. Mr. Milsted went east in January, to preach in Washington, D. C., January 20th, in Dr. Bartol's church, and King's chapel, Boston, January 27th, and before Harvard University, February 3rd. Messrs. Crooker, of Madison, Wis., and Westall, of Bloomington, Ill., and Prof. Peabody, of Harvard, supplied his pulpit in Chicago.

—The Goethe School held in the city during the holiday week was a success. Next year we are promised a Shakspeare school.

—The Common Council have voted to make an attempt to enforce the Compulsory Education law; two or three police officers are to be employed under the direction of the Board of Education for the purpose. The legislation of the State on this subject is very defective; the Alumni Association of the Chicago High School, the Women's Alliance, and the Chicago Women's Club are taking steps to secure adequate legislation. They are supported by the press of the city generally and by many of the clergy.

Davenport, Iowa.—A correspondent writes: Our Sunday-school is in a very prosperous condition, with more pupils and teachers than for years. With the beginning of the church year in the autumn, we sent special invitations to families who were known to be liberally inclined, but not represented in our Sunday-school. The plan was very successful. We have changed the time of the school to 9:45 A. M., to accommodate the non-church-going parents.

—Our Unity Study class has had a profitable half-year with Longfellow.

—The Ladies' Annual Fair in December was a great success.

Denver, Colo.—The last move made by the Denver Unitarians, and the most important since the erection of the new church, is the organization of a Channing Club. There is a very large number of influential men connected with the Unitarian Society, and through this new club, organized after the model of the Unitarian clubs of Boston and St. Louis, it is believed that these men will be able to make themselves felt in many ways for the promotion of not only Liberal Christianity, but of many other good causes in the city.

Dixfield, Me.—The congregation at this place has increased under the ministry of Rev. James Rawlings from sixty-five to a hundred and fifty. The church had been for some time without a settled pastor. Now many attend church who did not go anywhere previously. Mr. Rawlings was formerly of the Universalist denomination.

Fall River, Mass.—The Unitarian Church in this city was organized in 1832. It is the only liberal church among more than thirty in the town. Once, and for a few years, there was a Universalist church; but it went to pieces, and most of its best members united with the Unitarian church. The city—65,000 population—is intensely orthodox, and the liberal church has always had a hard struggle to gain and keep its place and hold among other churches. But of late years there has been a softening of the prejudice and bigotry, and this church is recognized as among the religious and educational institutions of the city, and is prominent in all philanthropic, moral and social reforms.

The Sunday-school is flourishing; the pastor's class numbers between forty and fifty. There is a choice and large library, and lately a teachers' library has been started. The pastor has always held evening services for six months of the year,—vespers once a month, and familiar talks on practical topics the rest of the time. The Unity Club is prosperous, but does not carry on class

work. A Browning Club, started as a part of the Unity Club, has gone outside of Unitarian lines and become an institution of the city at large.

Gardner, Mass.—Unity Sunday-school, connected with the Unitarian church here, held a concert on Sunday evening, December 30, including in the exercises appropriate selections for Christmas, the parting with the old year and the welcoming of the new year. The programme was arranged by the pastor, Rev. W. C. Litchfield, and successfully carried out by the children of the school, who are always willing to assist their superintendent and pastor in every way.

Greeley, Colo.—A correspondent writes: Our Unitarian church here is in a fairly prosperous condition, in spite of the fact that Greeley is not "booming" like so many other towns in Colorado. Last week Rev. Thomas Van Ness came up from Denver and gave us a pleasing extemporaneous talk on "Street Sights in Moscow and St. Petersburg." We hope this talk may be followed by others, as Mr. Van Ness is a great favorite here. Rev. R. W. Savage, our pastor, has arranged for an attractive course of Sunday evening talks by prominent laymen, as follows: Jan. 13.—Comparison of John Ward and Robert Elsmere, by Capt. Boyd. Jan. 20.—A Discourse of Prof. Gunning, read by his widow. Jan. 27.—Patriotism, by Prof. A. B. Copeland. Feb. 10.—Reflections Upon Courts of Justice, by H. N. Haynes. Feb. 17.—Rev. A. K. Packard; subject to be announced.

Hanover, N. H.—The students of Dartmouth college during the next term will have an opportunity to hear some excellent preaching. The pulpit of All Souls' Church at Hanover, N. H., was supplied January 20, by Rev. Charles F. Dole, who will be followed on successive Sundays until June 23, by the following well known ministers, in this order: Howard N. Brown, C. W. Heizer, E. Channing Butler, J. Bradley Gilman, A. C. Nickerson, E. S. Elder, Wm. H. Savary, Benj. H. Bailey, Alfred Gooding, Augustus M. Lord, James DeNormandie, J. F. Moors, D. D., H. G. Spaulding, Grindall Reynolds, T. R. Slicer, Brooke Herford, Thomas Hill, D. D., M. J. Savage, E. A. Horton, E. H. Hall, A. P. Peabody, D. D.

Kansas City.—All Souls' Church is prospering under the leadership of Rev. J. E. Roberts. The regular attendance is large, and the sermons of the minister give general satisfaction. At a recent service over $1,000 were raised in a few minutes for the purpose of finishing the basement of the new church. The annual contribution to the A. U. A. amounted to about $70. On Christmas morning members of the congregation presented to Mr. Roberts a check for $262 "as an expression of their appreciation of his services, as a mark of their personal regard, and as a means of adding a little to his too meagre salary." Judge Geo. W. McCrary has been chosen to represent this church on the advisory board of the A. U. A. for the West. A liberal donation was made recently by the church toward an evening school for poor working boys, and the church is also helping to support a theological student at Meadville.

Littleton, N. H.—The new and beautiful Unitarian church, situated in the heart of the White Mountains, under the faithful pastorate of Rev. L. D. Cochrane, a Meadville graduate, is increasing in numbers and interest. A course of Sunday evening lectures by the pastor upon doctrinal subjects is attracting much attention, and filling the house.

Leominster, Mass.—Rev. Edward B. Payne, pastor of the Unitarian Church, printed and sent out widely in the community a very earnest "New Year Appeal" to the young men and women of Leominster who are not in the habit of attending church, to begin the new year by giving new attention to religion, and identifying themselves with some church. The appeal is strong and manly, and we can but think that many a minister might issue such an appeal with good results.

Lowell, Mass.—Rev. Geo. Batchelor has accepted a call to the pastorate of the First Unitarian church.

Marlboro, Mass.—The *Daily Mirror* contains an excellent sermon by Rev. Clarence Fowler on "Parochial versus Public Schools."

Milford, N. H.—The ordination of Rev. Solon Lauer, as pastor of the Unitarian church, took place on Wednesday afternoon, Jan. 9. The sermon was preached by Rev. M. J. Savage, who took for his subject "The Ministry of Reconciliation," showing the harmony between the old truths of religion and the new truths of science. Rev. W. H. Walbridge, of Peterborough, gave the ordaining prayer, Rev. J. F. Moors, D. D., the charge to the Pastor, Rev. George Batchelor the Right Hand of Fellowship, and Rev. A. M. Pendleton, the retiring pastor, the charge to the people. The services were highly interesting and well attended.

Northfield, Mass.—Rev. A. J. Culp, of Brooklyn, Conn., has accepted a call to the Unitarian church.

Northampton, Mass.—The young men of the Unitarian church have organized a "Unitarian Club" to promote the interests of the liberal faith in the city.

New Orleans, La.—Rev. Charles A. Allen will exchange pulpits for the next three months with Rev. J. W. Hudson, of Peabody, Mass.

Pasadena, Cal.—The new church building here is approaching completion. For some weeks the vestry has been used

for all the regular meetings. Soon the main audience room will be finished. Much care has been given to the plan and finish of the building. It promises to be complete, convenient, and beautiful throughout. The congregations are increasing. Rev. E. L. Conger, the pastor, is leading the work most efficiently. Rev. O. Clute preached for him on Dec. 16, and Rev. C. W. Wendte lectured in the church on the evening of Dec. 17, on "Handel."

Philadelphia, Pa.—A correspondent writes under date of Dec. 16th: Last evening was held the eighth annual meeting of our Spring Garden Society. A fear was felt by some that because of the loss of our late leader, Mr. Ames, the attendance and interest would be small. The meeting was, however, the largest we ever had. The reports from the trustees and various committees were of a most encouraging character, and all gave evidence of progress during the year as well as of courage for the future. We were made happy by the presence of Rev. George Batchelor of Lowell, whose kind words and reverent counsel were full of cheer and encouragement.

Plymouth, Mass.—Rev. Frederick N. Knapp, who for twenty years had carried on a large and successful school for boys here, died suddenly of heart disease on January 12th. During his twenty years' residence here he had been five years pastor of the Unitarian Church and ten years chairman of the Board of Education of the town. He was a graduate of Harvard College and Divinity School. His first settlement was in Brookline, Mass. During the war he served in a very important position in connection wlth the Sanitary Commission, and afterward as a chaplain for the soldiers.

Pomona, Cal.—Dr. Horatio Stebbins, of San Francisco, preached to a large congregation on the Sunday morning preceding the Pacific Coast Conference and Rev. C. W. Wendte, of Oakland, preached the Sunday after.

Salem, Mass.—The sad tragedy of the death, by his own hand, of Rev. Fielder Israel, pastor of the First Unitarian church, on January 4th, has brought sorrow to almost the entire community. He had been settled here nearly twelve years, and was held in almost universal esteem. The case is a clear one of insanity rapidly developed by unfortunate accidents and great sorrows. We print several tributes to Mr. Israel on another page.

San Diego, Cal.—The Pacific Unitarian Conference was an interesting and enjoyable occasion. Most of the delegates went by sea from San Francisco and intermediate points. On Dec. 11th the sessions began, and continued according to the programme heretofore printed in these columns. The essays were on living topics and of excellent quality. The new church was dedicated on the 12th of Dec., by a sermon from Dr. Stebbins, a prayer by Rev. C. W. Wendte, and other exercises by the people and pastor, Rev. B. F. McDaniel. It is a beautiful edifice, valued with land at about $22,000, and seating 450 persons, the former chapel having been ingeniously incorporated into the new structure. The interior finish is redwood, with stained glass windows and a lofty trussed roof. The weather was sunny and warm, the hospitalities were abundant, and the incidental excursions to the superb new hotel and beach, to the lovely El Cajon valley with its olive and orange trees in full bearing, and to the foreign precincts of Old Mexico, ten miles away, were greatly enjoyed. Dr. Eli Fay, Dr. Stebbins and Rev. Messrs. P. S. Thacher, Oscar Clute, John Felstead, of England, C. P. Massey, N. A. Haskell, C. W. Wendte, B. F. McDaniel, E. L. Conger of the Universalists, were present, and these as well as a number of laymen from San Francisco, San Diego, etc., took part in the exercises. The Women's Auxiliary meeting conducted by Mrs. Caroline M. Severance was especially good. Mr. Wendte in his report took an optimistic view of Unitarian affairs on the coast. The seven societies of two years ago had grown to sixteen, and the four Sunday-schools to eleven. There were now eighteen women's societies as against five then. The missionary contributions had increased from about $300 to $1,300. There had been four new churches built during the year, and three additional church sites purchased. In all, the societies outside of San Francisco had raised $89,000 towards church sites and building operations. Four young men had been sent to Divinity schools, two of them Japanese. The amount of aid received from the A. U. A. had been lessened nearly $1,000 during the year. Strong temperance resolutions were passed, and votes of confidence in and gratitude to the American Unitarian Association.

Sharon, Mass.—The Unitarian society is greatly prospering under the leadership of Rev. Geo. W. Cooke. In the 15 months since he began his work, the congregation has more than doubled, and a good Sunday-school and a vigorous Unity Club have been built up. The society is now harmonious and full of courage, and bids fair at no distant day to be self-supporting. Several new families have joined of late.

St. Cloud, Minn.—Rev. C. J. Staples is giving a series of Sunday evening sermons on "The Foundations of Religion," embracing the following topics: The Study of Religion; The Religious Nature; The Religious Feelings; Reason in Religion; God is Power; God is Love; A Religious Life.

St. Louis, Mo.—*The Outlook*, No. 3, contains a sermon by Mr. Snyder on "The Mind Cleared by the Soul."

—The choir and chorus of the Church of

the Messiah have been giving to a St. Louis audience for the first time Dvorak's "Stabat Mater."

—Earnest efforts are being made to better organize the charities of the city. Rev. Oscar McCulloch, of Indianapolis, has been here speaking on the subject and giving the benefit of his valuable experience in Indianapolis.

—The Eliot Society of the Church of the Messiah is active and prosperous. Funds have been raised for the erection of a fountain, to be called the Eliot Fountain, and to be located probably on the Mission Free School premises.

—The Mission Sewing School is larger than ever.

—The Post Office Mission committee report 270 correspondents.

Washington, D. C.—The Sunday-school of the Unitarian church is more prosperous than ever before in the history of the society. A class of young men is studying Mr. Dole's "Citizen and Neighbor." The rest of the school is studying the "Teachings of Jesus."

JOTTINGS.

Two of the most unreasonable of all the doctrines of Catholicism were established within our own age of boasted science and intelligence, viz., the doctrine of the "Immaculate Conception" and that of the "Infallibility of the Pope." The former was proclaimed by Pius IX, Dec. 8, 1854, and the latter by a decree of the Vatican, July 18, 1870.

Unity says a good thing: "Some women have time for Browning, Dante and Goethe classes; for clubs, parties and conventional calls; but can't take a class in Sunday-school because they've no time for teachers' meeting. Isn't it about time that men and women who believe in the church should give it their best energies, rather than what is left?"

The Secretary of the Ramabai Association reports 61 Circles, with a membership of 2,362. This is encouraging; but the number ought to be increased ten-fold.

The society known as the "King's Daughters" numbers more than 40,000 members.

Plymouth church, Brooklyn (the late Mr. Beecher's), has a membership of 2,532. Seventy-nine were added during the year, and there was a loss of eighty-three.

The Congregationalists of this country raised for missions at home and abroad during the last year over $2,000,000.

A warning against attending a Unitarian church. A Quaker lady cautioned a friend against going to the church of Rev. Charles G. Ames, of Philadelphia, saying: "If you go there once, you will want to go there all the time."

Governor Martin, of Kansas, in his message to the legislature speaks in ardent terms of the results of prohibition in that state. He says: Fully nine-tenths of the drinking and drunkenness prevalent in Kansas eight years ago has been abolished, and I affirm with earnestness and emphasis that this state to-day is the most temperate, orderly, sober community of people in this civilized world. The abolition of the saloons has not only promoted the personal happiness and general prosperity of our citizens, but it has enormously diminished crime, has filled thousands of homes, where vice and want and wretchedness once prevailed, with peace, plenty, and contentment, and has materially increased the trade and business of those engaged in the sale of useful and wholesome articles of merchandise.

Jenny Lind's monument, to be erected in London by her husband, has just been completed in Glasgow. It is in the form of a beautiful cross, about 10 feet high, cut from Swedish granite.

"A prudent man," says a witty Frenchman, "is like a pin. His head prevents him from going too far."

Frederick the Great was not only wise, but also very witty. On one occasion, a Catholic priest refused to allow an officer, who had not complied with all his religious duties, to be buried in consecrated ground. Frederick sent for the priest, and asked him, "You say that the graveyard is consecrated?" "Yes, your Majesty." "How far down does your consecration go?" The priest, somewhat puzzled, replied, "Five feet." "All right, then, the officer shall be buried six feet under ground. He will then be one foot outside your jurisdiction."

The Zenana Medical College, London, trains young women for medical missionary work in India, China, Syria, and other Oriental countries.

The cry of the age is for the practical in religion, and the question is constantly asked, "Do we need Theology?" I reply: What the backbone is to the human system, that theology is to religion. The practically evil consequences of belief in Schopenhauer's pessimistic philosophy, in the evil nature of things, in many forms of false speculative opinion, and in materialism, can hardly be overestimated. Our conception of the universe has its direct influence on our lives, and the idea of God as intelligence, will and affection, gives an enduring foundation to morality.—*George Willis Cooke.*

It is very simple advice, but worth heeding. Get some moments each day to yourself: take now and then a solitary walk; get into the silence of the thick woods, or some isolation as deep, and suffer the mysterious sense of selfhood to steal upon you, as it surely will. Pythagoras insisted upon an hour of solitude every day to meet his own mind and learn what oracle it had to impart.—*T. T. Munger.*

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On January, 1889, the *Unitarian* entered upon its fourth year, and with better prospects than ever before. It will continue to labor with untiring zeal for the promotion of a Liberal Christianity which shall be as consecrated as it is rational; on fire with philanthropy and missionary zeal; organized and united; loyal to its great inheritances from the past, believing in better things to come; at one with men and women of every sect and class and name who desire to build up a religion as broad, high, deep and eternal as the Fatherhood of God and the Brotherhood of Man.

No religious periodical in America, of any denomination, has abler writers. Among those who have contributed to its pages during the past year are the following:

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Ames, Charles G.	Matsumoto, S.
Badger, Henry C.	May, Joseph
Barber, Prof. H. H.	McCrary, Hon. G. W.
Barton, A. P.	Morrish, Ida A.
Bicknell, W. M.	Mott, F. B.
Bisbee, Frederick A.	Nickerson, A. C.
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Clute, Oscar	Singh, Hajom Kissor
Cole, Mary E.	Snyder, John
Collyer, Robert	Stebbins, G. B.
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Cuckson, John	Sugimoto, K.
De Normandie, Jas.	Sunderland, Eliza R.
Eliot, Charlotte C.	Temple, Edward F.
Eliot, Thomas L.	Thayer, Geo. A.
Everett, C. C., D. D.	Thomas, H. W., D.D.
Fairchild, Lee	Tucker, Wm., D.D.
Foster, Edna A.	Van Ness, Thomas
Francis, Averic S.	Walkley, Albert
Hedge, F. H., D. D.	Walters, W. Carey
Herford, Brooke	Weld, Florence E.
Hill, Thomas, D. D.	Williams, Theo. C.
Jenney, M. A.	Wooldridge, C. W.

The contributions of articles promised to the *Unitarian* for the coming year are more numerous, wider in their range, and richer than ever before.

Our experiment, made January, 1888, of doubling the size of the magazine, has been more than satisfactory. Very few of our old subscriptions have fallen off by reason of the increase of price; and our greater amount of space, permitting us to discuss subjects with more fullness, as well as to introduce a greater variety of topics into our pages, has been gradually drawing to us a new constituency. Especially has there been a gratifying increase of subscriptions among literary men, and ministers of other denominations, who wish to keep posted upon liberal thought and activities, and among inquirers, inside of all the churches, and outside of all, who are trying to find their way toward a broader and more reasonable religion.

While our circulation is of course largest in our own churches (and in these it is most gratifyingly large, in nearly every section of the country), it is steadily extending into new regions, so that we already have subscribers not only in every state and territory of the Union, but in the various British Provinces, Great Britain (more than a hundred in England), Austria, Belgium, Hungary, Switzerland, Germany, Sweden, Italy, India, Japan, and New Zealand.

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